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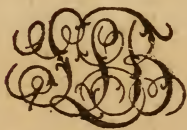
NOTULÆ ANGLICÆ ET QUESTIONES.

IN USUM

SCHOLÆ BOSTONIENSIS.

33

EDITIO STEREOTYPA



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DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

BE IT REMEMBERED, That on the thirteenth day of April, A. D. 1827, in the fifty-first year of the Independence of the United States of America, HILLIARD, GRAY, LITTLE, & WILKINS, of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, to wit :

Excerpta ex Scriptis Publii Ovidii Nasonis. Accedunt Notulæ Anglicæ et Questiones. In Usum Scholæ Bostoniensis.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS,
Clerk of the District of Massachusetts

P R E F A C E .

IN preparing this little volume from the writings of Ovid, great care has been taken to admit nothing in the slightest degree indelicate or improper for the study of youth. Sufficient attention does not appear to have been paid to this point in the selections from Ovid which have commonly been used in schools.

One object has been to furnish examples of the *different kinds of measure* used by this polished and fascinating writer. It is not a little surprising, that in the whole course of studies preparatory for, and pursued at our colleges, not a verse of Pentameter measure occurs.* There are a few lines of the Elegiac measure in the *Collectanea Græca Minora*, which formerly served as a text, whereby to explain this measure; but since the exclusion of that excellent book from the requisitions for entrance, nothing of the kind remains, either of Greek or Latin, in the whole course.

This is the more surprising, since, in addition to the frequency with which this kind of versification occurs, it may be considered one of the most easy and graceful which the ancient poets used.

As this book is designed for a kind of introduction to fabulous history, the notes give a more full account of the subjects connected with the matter immediately under consideration, than might otherwise seem expedient. And this is the more necessary from the circumstance, that boys are not usually intrusted with a Classical Dictionary at so early an age as this book will probably be

* There may be exceptions to this remark, although there is none within the writer's knowledge.

given to them. For this reason very little reference has been made to Lempriere.

The Questions are designed to direct the student's attention to the subjects of the notes, as well as to those of the text; for a knowledge of the characters here introduced will greatly facilitate a proper understanding of all subsequent studies in Latin and Greek. The text is Burmann's. The selection from the Metamorphoses is the same with that published in England by Mr. Bradley, with some slight expurgation. The remaining portion was selected and expurgated for the occasion.

In preparing the notes, the additions of Burmann, Schrevelius, Minellius, Banier, and the Delphin edition, have been consulted; and the notes of Mr. Bradley have been used, wherever they conformed to the plan of this work.

B. A. GOULD.

Boston, April, 1827.

INDEX.

METAMORPHOSES.

LIBER I.	PAG.
Proœmium et Mundi Creatio.....	1
Quatuor Mundi Ætates.....	4
Lycæon in Lupum mutatus.....	6
Diluvium.....	9
Deucalion et Pyrrha.....	13
Python.....	15
Daphne in Laurum mutata.....	16
Iö et Argus.....	18
 LIBER II.	
Phaëthontis Mors.....	22
Heliades in Arbores mutata.....	32
Invidiæ Domus.....	33
 LIBER III.	
Homines e Dentibus Serpentinis orti.....	35
Actæon in Cervum mutatus.....	38
Nautæ in Delphinos mutati.....	40
 LIBER IV.	
Pyrami et Thisbes Mors.....	44
Ino et Melicerta in Deos mutati.....	47
Cadmus et Hermione in Serpentes mutati.....	51
Atlas in Montem mutatus.....	53
Perseos et Andromedæ Nuptiæ.....	54

	PAG.
LIBER V.	
Phineus et Socii in Saxa mutati.....	58
Proserpina a Plutone raptâ.....	64
LIBER VI.	
Niobe in Statuam mutata.....	71
Tereus, Procne, Philomela in Aves mutati.....	76
LIBER VII.	
Jason et Medea.....	78
Formicæ in Homines mutatæ.....	82
LIBER VIII.	
Icari Mors.....	86
Philemon et Baucis.....	89
LIBER IX.	
Herculis Mors.....	92
LIBER X.	
Orpheus et Eurydice.....	96
Hyacinthus in Florem mutatus.....	99
LIBER XI.	
Midas.....	101
Ceyx et Halcyone in Aves mutati.....	104
LIBER XII.	
Famæ Domus.....	113
LIBER XIII.	
Certamen inter Ajacem et Ulyssem de Achillis Armis.....	115
Hecuba in Canem mutata.....	127
Memnonis Cineres in Aves mutati.....	133
LIBER XIV.	
Æneas et Reges Albani.....	135

INDEX.

vii

	LIBER XV.	PAG.
Pythagoræ Sermo.....		141
Julius Cæsar in Cometen mutatus.....		148
Peroratio.....		152

HEROIDES.

Penelope Ulyssi.....	153
Dido Æneæ.....	156
Ariadne Theseo.....	162
Laodamia Protesilao.....	167

FASTI.

Romulus et Remus.....	171
-----------------------	-----

NUX, ELEGIA.	175
--------------	-----

TRISTIA.

Genus suum exponit Naso.....	180
------------------------------	-----

NOTULÆ.	185
---------	-----

QUÆSTIONES.	270
-------------	-----

OVIDII METAMORPHOSEON.

LIBER PRIMUS.

PROŒMIUM.

In nova fert animus mutatas dicere formas
Corpora. Dî, cœptis (nam vos mutâstis et illas)
Adspirate meis ; primâque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

MUNDI CREATIO.

v. 5.

Antè, mare et tellus, et, quod tegit omnia, cœlum,	5
Unus erat toto Naturæ vultus in orbe,	
Quem dixêre Chaos ; rudis indigestaque moles ;	
Nec quidquam, nisi pondus iners ; congestaque eòdem	
Non bene junctarum discordia semina rerum.	
Nullus adhuc mundo præbebat lumina Titan ;	10
Nec nova crescendo reparabat cornua Phœbe ;	
Nec circumfuso pendebat in aëre tellus	
Ponderibus librata suis : nec brachia longo	
Margine terrarum porrexerat Amphitrite.	
Quâque fuit tellus, illic et pontus et aër :	15

Sic erat instabilis tellus, innabilis undâ,
 Lucis egens aër: nulli sua forma manebat.
 Obstabatque aliis aliud: quia corpore in uno
 Frigida pugnabant calidis, humentia siccis,
 Mollia cum duris, sine pondere habentia pondus. 20

Hanc Deus et melior litem Natura diremit:
 Nam cœlo terras, et terris abscidit undas,
 Et liquidum spisso secrevit ab aëre cœlum.
 Quæ postquam evolvit, cæcoque exemit acervo,
 Dissociata locis concordi pace ligavit. 25
 Ignea convexi vis et sine pondere cœli
 Enicuit, summâque locum sibi legit in arce.
 Proximus est aër illi levitate, locoque:
 Densior his tellus: elementaque grandia traxit;
 Et pressa est gravitate sui. Circumfluus humor 30
 Ultima possedit, solidumque coërcuit orbem.

Sic ubi dispositam, quisquis fuit ille deorum,
 Congeriẽm secuit, sectamque in membra redegit;
 Principio terram, ne non æqualis ab omni
 Parte foret, magni speciem glomeravit in orbis. 35
 Tum freta diffundi, rabidisque tumescere ventis
 Jussit, et ambitæ circumdare littora terræ.
 Addidit et fontes, immensaque stagna, lacusque;
 Fluminaque obliquis cinxit declivia ripis:
 Quæ diversa locis partim sorbentur ab ipsâ; 40
 In mare perveniunt partim, campoque recepta
 Liberioris aquæ, pro ripis littora pulsan.
 Jussit et extendi campos, subsidere valles,
 Fronde tegi silvas, lapidosos surgere montes.
 Utque duæ dextrâ cœlum, totidemque sinistrâ 45
 Parte secant zonæ, quinta est ardentior illis;
 Sic onus inclusum numero distinxit eodem

Cura dei: totidemque plagæ tellure premuntur.
 Quarum quæ media est, non est habitabilis æstu:
 Nix tegit alta duas: totidem inter utrumque locavit; 50
 Temperiemque dedit, mixtâ cum frigore flammâ.
 Imminet his aër: qui, quantò est pondere terræ
 Pondus aquæ levius, tantò est onerosior igni.
 Illic et nebulas, illic consistere nubes
 Jussit, et humanas motura tonitrua mentes, 55
 Et cum fulminibus facientes frigora ventos.
 His quoque non passim mundi fabricator habendum
 Aëra permisit. Vix nunc obsistitur illis,
 Cùm sua quisque regant diverso flamina tractu,
 Quin lanient mundum; tanta est discordia fratrum. 60
 Eurus ad Auroram, Nabathæaque regna recessit,
 Persidaque, et radiis juga subdita matutinis.
 Vesper, et occiduo quæ littora sole tepescunt,
 Proxima sunt Zephyro: Scythiam Septemque trionem
 Horrifer invasit Boreas; contraria tellus 65
 Nubibus adsiduis, pluvioque madescit ab Austro.
 Hæc super imposuit liquidum et gravitate carentem
 Æthera, nec quidquam terrenæ fæcis habentem.
 Vix ea limitibus dissepserat omnia certis;
 Cùm, quæ pressa diu massâ latuère sub illâ, 70
 Sidera cœperunt toto effervescere cœlo.
 Neu regio foret ulla suis animantibus orba,
 Astra tenent cœleste solum, formæque deorum:
 Cesserunt nitidis habitandæ piscibus undæ:
 Terra feras cepit: volucres agitabilis aër. 75
 Sanctius his animal, mentisque capacius altæ
 Deerat adhuc, et quod dominari in cætera posset.
 Natus homo est: sive hunc divino semine fecit
 Ille opifex rerum, mundi melioris origo:

Sive recens tellus, seductaque nuper ab alto 80
 Æthere, cognati retinebat semina cœli.
 Quam satus Iäpeto, mixtam fluvialibus undis,
 Finxit in effigiem moderantûm cuncta deorum.
 Pronaque cûm spectent animalia cætera terram;
 Os homini sublime dedit : cœlumque tueri 85
 Jussit, et erectos ad sidera tollere vultus.
 Sic, modò quæ fuerat rudis et sine imagine, tellus
 Induit ignotas hominum conversa figuras.

QUATUOR MUNDI ÆTATES.

v. 89.

Aurea prima sata est ætas, quæ, vindice nullo,
 Sponte suâ, sine lege, fidem rectumque colebat. 90
 Pœna metusque aberant : nec verba minacia fixo
 Ære legebantur : nec supplex turba timebant
 Judicis ora sui : sed erant sine iudice tuti.
 Nondum cæsa suis, peregrinum ut viseret orbem,
 Montibus, in liquidas pinus descenderat undas : 95
 Nullaque mortales, præter sua, littora nôrant.
 Nondum præcipites cingebant oppida fossæ :
 Non tuba directi, non æris cornua flexi,
 Non galeæ, non ensis, erant. Sine militis usu
 Mollia securæ peragebant otia mentes. 100
 Ipsa quoque immunis, rastroke intacta, nec ullis
 Saucia vomeribus, per se dabat omnia tellus :
 Contentique cibus, nullo cogente, creatis,
 Arbuteos fœtus, montanaque fraga legebant,
 Cornaque, et in duris hærentia mora rubetis ; 105
 Et quæ deciderant patulâ Jovis arbore glandes.

Ver erat æternum, placidique tepentibus auris
 Mulcebant zephyri natos sine semine flores.
 Mox etiam fruges tellus inarata ferebat :
 Nec renovatus ager gravidis canebat aristis. 110
 Flumina jam lactis, jam flumina nectaris ibant :
 Flavaque de viridi stillabant ilice mella.

Postquam, Saturno tenebrosa in Tartara misso,
 Sub Jove mundus erat ; subiit argentea proles,
 Auro deterior, fulvo pretiosior ære. 115
 Jupiter antiqui contraxit tempora veris :
 Perque hiemes, æstusque, et inæquales autumnos,
 Et breve ver, spatiis exegit quatuor annum.

Tum primùm siccis aër fervoribus ustus
 Canduit : et ventis glacies adstricta pependit. 120
 Tum primùm subiêre domos. Domus antra fuerunt,
 Et densi frutices, et vinctæ cortice virgæ.
 Semina tum primùm longis Cerealia sulcis
 Obruta sunt, pressique jugo gemuêre juvenci.

Tertia post illas successit aënea proles, 125
 Sævior ingeniis, et ad horrida promptior arma ;
 Nec scelerata tamen. De duro est ultima ferro.
 Protinus irrumpit venæ pejoris in ævum
 Omne nefas : fugêre pudor, verumque, fidesque :
 In quorum subiêre locum fraudesque, dolique, 130
 Insidiæque, et vis, et amor sceleratus habendi.

Vela dabat ventis, nec adhuc bene noverat illos
 Navita : quæque diu steterant in montibus altis,
 Fluctibus ignotis insultavêre carinæ.
 Communemque priùs, ceu lumina solis et auras, 135
 Cautus humum longo signavit limite mensor.
 Nec tantùm segetes alimenta que debita dives
 Poscebatur humus ; sed itum est in viscera terræ :

Quasque recondiderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum. 140

Jamque nocens ferrum, ferroque nocentius aurum
Prodierant : prodit bellum, quod pugnat utroque ;
Sanguineâque manu crepitantia concutit arma.

Vivitur ex rapto : non hospes ab hospite tutus,
Non socer a genero : fratrum quoque gratia rara est. 145

Imminet exitio vir conjugis, illa mariti :

Lurida terribiles miscent aconita novercæ :

Filius ante diem patrios inquit in annos.

Victa jacet Pietas : et virgo cæde madentes,
Ultima cœlestûm, terras Astræa reliquit. 150

Neve foret terris securior arduus æther ;

Affectâsse ferunt regnum cœleste Gigantas :

Altaque congestos struxisse ad sidera montes.

Tum pater omnipotens misso perfregit Olympum
Fulmine, et excussit subjecto Pelio Ossam. 155

Obruta mole suâ cùm corpora dira jacerent ;

Perfusam multo natorum sanguine Terram

Incaluisse ferunt, calidumque animâsse cruorem :

Et, ne nulla feræ stirpis monumenta manerent,

In faciem vertisse hominum. Sed et illa propago 160

Contemptrix superûm sævæque avidissima cædis,

Et violenta fuit : scires e sanguine natos.

LYCAON IN LUPUM MUTATUS.

. 163.

Quæ pater ut summâ vidit Saturnius arce,

Ingemit : et, facto nondum vulgata recenti,

Fœda Lycaoniæ referens convivium mensæ, 165

Ingentes animo et dignas Jove concipit iras;
Consiliumque vocat. Tenuit mora nulla vocatos.

Est via sublimis, cœlo manifesta sereno:

Lactea nomen habet; candore notabilis ipso.
Hâc iter est superis ad magni tecta Tonantis, 170
Regalemque domum. Dextrâ lævâque deorum
Atria nobilium valvis celebrantur apertis.

Plebs habitant diversa locis. A fronte potentes
Cœlicolæ, clarique suos posuère penates.
Hic locus est; quem, si verbis audacia detur, 175
Haud timeam magni dixisse Palatia cœli.

Ergo ubi marmoreo superi sedère recessu,
Celsior ipse loco, sceptroque innixus eburno,
Terrificam capitis concussit terque quaterque
Cæsariem; cum quâ terram, mare, sidera, movit. 180
Talibus inde modis ora indignantia solvit:

‘Non ego pro mundi regno magis anxius illâ
Tempestate fui, quâ centum quisque parabant
Injicere anguipedum captivo brachia cœlo.
Nam, quanquam ferus hostis erat, tamen illud ab uno 185
Corpore, et ex unâ pendebat origine bellum.

Nunc mihi, quâ totum Nereus circumtonat orbem,
Perdendum mortale genus. Per flumina juro
Infera, sub terris Stygio labentia luco,
Cuncta priùs tentata: sed immedicabile vulnus 190

Ense recidendum, ne pars sincera trahatur.
Sunt mihi Semidei, sunt rustica numina Nymphæ,
Faunique, Satyrique, et monticolæ Silvani:
Quos quoniam cœli nondum dignamur honore,
Quas dedimus, certè terras habitare sinamus. 195

An satis, o superi, tutos fore creditis illos,
Cùm mihi, qui fulmen, qui vos habeoque, regoque,

Struxerit insidias, notus feritate, Lycaon ?'

Confremuère omnes : studiisque ardentibus ausum
 Talia deposcunt. Sic, cùm manus impia sævit 200
 Sanguine Cæsareo Romanum extinguere nomen,
 Attonitum tantæ subito terrore ruinæ
 Humanum genus est ; totusque perhorruit orbis.
 Nec tibi grata minùs pietas, Auguste, tuorum,
 Quàm fuit illa Jovi. Qui postquam voce manuque 205
 Murmura compressit ; tenuère silentia cuncti.
 Substitit ut clamor, pressus gravitate regentis ;
 Jupiter hoc iterum sermone silentia rumpit :
 ' Ille quidem pœnas (curam hanc dimittite) solvit ;
 Quod tamen admissum, quæ sit vindicta, docebo. 210
 Contigerat nostras infamia temporis aures :
 Quam cupiens falsam, summo delabor Olympo,
 Et deus humanâ lustrò sub imagine terras.
 Longa mora est, quantum noxæ sit ubique repertum,
 Enumerare : minor fuit ipsa infamia vero. 215
 Mænala transieram, latebris horrenda ferarum,
 Et cum Cylleno gelidi pineta Lycei.
 Arcados hinc sedes et inhospita tecta tyranni
 Ingredior, traherent cùm sera crepuscula noctem.
 Signa dedi venisse deum ; vulgusque precari 220
 Cœperat. Irridet primò pia vota Lycaon.
 Mox ait, " Experiar, deus hic, discrimine aperto,
 An sit mortalis : nec erit dubitabile verum."
 Nocte gravem somno nec opinâ perdere morte
 Me parat. Hæc illi placet experientia veri. 225
 Nec contentus eo, missi de gente Molossâ
 Obsidis unius jugulum mucrone resolvit :
 Atque ita semineces partim ferventibus artus
 Mollit aquis, partim subjecto torruit igni.

Quos simul imposuit mensis, ego vindice flammâ 230
 In domino dignos everti tecta Penates.
 Territus ille fugit; nactusque silentia ruris
 Exululat, frustrâque loqui conatur: ab ipso
 Colligit os rabiem, solitæque cupidine cædis
 Vertitur in pecudes: et nunc quoque sanguine gaudet.
 In villos abeunt vestes, in crura lacerti. 236
 Fit lupo, et veteris servat vestigia formæ.
 Canities eadem est, eadem violentia vultu:
 Idem oculi lucent: eadem feritatis imago.
 Occidit una domus: sed non domus una perire 240
 Digna fuit: quâ terra patet, fera regnat Erinnyes.
 In facinus jurâsse putes. Dent ocius omnes,
 Quas meruere pati (sic stat sententia) pœnas.

DILUVIUM.

v. 244.

Dicta Jovis pars voce probant, stimulosque furenti
 Adjiciunt: alii partes adsensibus implent. 245
 Est tamen hūmani generis jactura dolori
 Omnibus: et, quæ sit terræ, mortalibus orbæ,
 Forma futura, rogant: quis sit laturus in aras
 Thura? ferisne paret populandas tradere gentes?
 Talia quærentes (sibi enim fore cætera curæ) 250
 Rex superûm trepidare vetat, sobolemque priori
 Dissimilem populo promittit origine mirâ.
 Jamque erat in totas sparsurus fulmina terras;
 Sed timuit, ne fortè sacer tot ab ignibus æther
 Conciperet flammæ, longusque ardesceret axis. 255
 Esse quoque in fatis reminiscitur, affore tempus,

Quo mare, quo tellus, correptaque regia cœli
 Ardeat; et mundi moles operosa laboret.
 Tela reponuntur, manibus fabricata Cyclopum.
 Pœna placet diversa, genus mortale sub undis 260
 Perdere, et ex omni nimbos dimittere cœlo.
 Protinus Æoliis Aquilonem claudit in antris,
 Et quæcunque fugant inductas flamina nubes:
 Emitteritque Notum. Madidis Notus evolat alis;
 Terribilem piceâ tectus caligine vultum. 265
 Barba gravis nimbis; canis fluit unda capillis:
 Fronte sedent nebulae: rorant pennæque, sinusque.
 Utque manu latâ pendentia nubila pressit;
 Fit fragor: hinc densi funduntur ab æthere nimbi.
 Nuntia Junonis, varios induta colores, 270
 Concipit Iris aquas, alimenta que nubibus affert.
 Sternuntur segetes, et deplorata coloni
 Vota jacent; longique labor perit irritus anni.
 Nec cœlo contenta suo Jovis ira: sed illum
 Cæruleus frater juvat auxiliaribus undis. 275
 Convocat hic amnes. Qui postquam tecta tyranni
 Intravêre sui, 'Non est hortamine longo
 Nunc,' ait, 'utendum: vires effundite vestras.
 Sic opus est: aperite domos: ac, mole remotâ,
 Fluminibus vestris totas immittite habenas.' 280
 Jusserat. Hi redeunt, ac fontibus ora relaxant,
 Et defrænato volvuntur in æquora cursu.
 Ipse tridente suo terram percussit: at illa
 Intremuit, motuque sinus patefecit aquarum.
 Exspatiatâ ruunt per apertos flumina campos; 285
 Cumque satis arbusta simul, pecudesque, virosque,
 Tecta que, cumque suis rapiunt penetralia sacris.
 Si qua domus mansit, potuitque resistere tanto

Indejecta malo ; culmen tamen altior hujus
 Unda tegit, pressæque labant sub gurgite turre. 290
 Jamque mare et tellus nullum discrimen habebant.
 Omnia pontus erant. Deerant quoque littora ponto.
 Occupat hic collem : cymbâ sedet alter aduncâ,
 Et ducit remos illic, ubi nuper arârat.
 Ille supra segetes, aut mersæ culmina villæ 295
 Navigat : hic summâ piscem deprendit in ulmo.
 Figitur in viridi (si fors tulit) anchora prato :
 Aut subjecta terunt curvæ vinetæ carinæ.
 Et, modò quâ graciles gramen carpsêre capellæ,
 Nunc ibi deformes ponunt sua corpora phocæ. 300
 Mirantur sub aquâ lucos, urbesque, domosque
 Nereïdes : silvasque tenent delphines, et altis
 Incursant ramis, agitataque robora pulsan.
 Nat lupus inter oves : fulvos vehit unda leones :
 Unda vehit tigres : nec vires fulminis apro, 305
 Crura nec ablato prosunt velocia cervo.
 Quæsitisque diu terris, ubi sidere detur,
 In mare lassatis volucris vaga decedit alis.
 Obruerat tumulos immensa licentia ponti,
 Pulsabantque novi montana cacumina fluctus. 310
 Maxima pars undâ rapitur : quibus unda pepercit,
 Illos longa domant inopi jejunia victu.
 Separat Aönios Actæis Phocis ab arvis,
 Terra ferax, dum terra fuit ; sed tempore in illo
 Pars maris, et latus subitarum campus aquarum. 315
 Mons ibi verticibus petit arduus astra duobus,
 Nomine Parnassus, superatque cacumine nubes.
 Hic ubi Deucalion (nam cætera texerat æquor)
 Cum consorte tori parvâ rate vectus adhæsit ;
 Corycidas nymphas, et numina montis adorant. 320

Fatidicamque Themis, quæ nunc oracla tenebat.

Non illo melior quisquam, nec amantior æqui

Vir fuit, aut illâ metuentior ulla deorum.

Jupiter ut liquidis stagnare paludibus orbem,

Et superesse videt de tot modò millibus unum, 325

Et superesse videt de tot modò millibus unam;

Innocuos ambos, cultores numinis ambos;

Nubila disjecit: nimbisque Aquilone remotis,

Et cælo terras ostendit, et æthera terris.

Nec maris ira manet; positoque tricuspile telo 330

Mulcet aquas rector pelagi: supraque profundum

Exstantem, atque humeros innato murice tectum,

Cæruleum Tritona vocat; conchæque sonaci

Inspirare jubet; fluctusque et flumina signo

Jam revocare dato. Cava buccina sumitur illi 335

Tortilis, in latum quæ turbine crescit ab imo:

Buccina, quæ medio concepit ut aëra ponto,

Littora voce replet, sub utroque jacentia Phœbo.

Tum quoque, ut ora dei madidâ rorantia barbâ

Contigit, et cecinit jussos inflata receptus, 340

Omnibus audita est telluris et æquoris undis:

Et quibus est undis audita, coërcuit omnes.

Jam mare littus habet: plenos capit alveus amnes:

Flumina subsidunt: colles exire videntur.

Surgit humus: crescunt loca decrescentibus undis. 345

Postque diem longam nudata cacumina silvæ

Ostendunt, limumque tenent in fronde relictum.

DEUCALION ET PYRRHA.

v. 348.

Redditus orbis erat. Quem postquam vidit inanem,
 Et desolatas agere alta silentia terras,
 Deucalion, lacrymis ita Pyrrham affatur obortis : 350
 ‘O soror, o conjux, o fœmina sola superstes,
 Quam commune mihi genus, et patruelis origo,
 Deinde torus junxit; nunc ipsa pericula jungunt :
 Terrarum, quascunque vident occasus et ortus,
 Nos duo turba sumus. Possedit cætera pontus. 355
 Nunc quoque adhuc vitæ non est fiducia nostræ
 Certa satis : terrent etiamnum nubila mentem.
 Quid tibi, si sine me fatis erepta fuisses,
 Nunc animi, miseranda, foret? quo sola timorem
 Ferre modo posses? quo consolante doleres? 360
 Namque ego (crede mihi,) si te modò pontus haberet,
 Te sequerer, conjux : et me quoque pontus haberet.
 O utinam possim populos reparare paternis
 Artibus ; atque animas formatae infundere terræ !
 Nunc genus in nobis restat mortale duobus, 365
 (Sic visum superis) hominumque exempla manemus.’
 Dixerat, et flebant. Placuit cœleste precari
 Numen, et auxilium per sacras quærere sortes.
 Nulla mora est ; adeunt pariter Cephisidas undas,
 Ut nondum liquidas, sic jam vada nota secantes. 370
 Inde ubi libatos irroravêre liquores
 Vestibus et capiti ; flectunt vestigia sanctæ
 Ad delubra deæ : quorum fastigia turpi
 Squalebant musco ; stabantque sine ignibus aræ.

- Ut templi tetigère gradus ; procumbit uterque 375
 Pronus humi, gelidoque pavens dedit oscula saxo.
 Atque ita, ' Si precibus,' dixerunt, ' numina justis
 Victa remollescunt, si flectitur ira deorum ;
 Dic, Themî, quâ generis damnum reparabile nostri
 Arte sit : et mersis fer opem, mitissima, rebus.' 380
 Mota dea est ; sortemque dedit : ' Discedite templo ;
 Et velate caput ; cinctasque resolvite vestes :
 Ossaue post tergum magnæ jactate parentis.'
 Obstupuère diu : rumpitque silentia voce
 Pyrrha prior ; jussisque deæ parere recusat : 385
 Detque sibi veniam, pavido rogat ore : pavetque
 Lædere jactatis maternas ossibus umbras.
 Interea repetunt cæcis obscura latebris
 Verba datæ sortis secum, inter seque volutant.
 Inde Promethides placidis Epimethida dictis 390
 Mulcet ; et, ' Aut fallax,' ait, ' est sollertia nobis ;
 Aut pia sunt, nullumque nefas oracula suadent.
 Magna parens terra est : lapides in corpore terræ
 Ossa reor dici : jacere hos post terga jubemur.'
 Conjugis augurio quanquam Titania mota est ; 395
 Spes tamen in dubio est : adeò cœlestibus ambo
 Diffidunt monitis. Sed quid tentare nocebit ?
 Descendunt ; velantque caput, tunicasque recingunt ;
 Et jussos lapides sua post vestigia mittunt.
 Saxa (quis hoc credat, nisi sit pro teste vetustas ?) 400
 Ponere duritiem cœpère, suumque rigorem ;
 Molliriue morâ, mollitaue ducere formam.
 Mox, ubi creverunt, naturaue mitior illis
 Contigit, ut quædam, sic non manifesta, videri
 Forma potest hominis ; sed uti de marmore cœpto 405
 Non exacta satîs, rudibusque simillima signis.

Quæ tamen ex illis aliquo pars humida succo,
 Et terrena fuit, versa est in corporis usum.
 Quod solidum est, flectique nequit, mutatur in ossa :
 Quod modò vena fuit, sub eodem nomine mansit. 410
 Inque brevi spatio, superiorum numine, saxa
 Missa viri manibus faciem traxêre virilem :
 Et de fœmineo reparata est fœmina jactu.
 Inde genus durum sumus, experiensque laborum :
 Et documenta damus, quâ simus origine nati. 415

PYTHON.

v. 438.

Illa quidem nollet, sed te quoque, maxime Python,
 Tum genuit : populisque novis, incognita serpens,
 Terror eras ; tantum spatii de monte tenebas.
 Hanc deus arcitenens, et nunquam talibus armis
 Antè, nisi in damis capreisque fugacibus, usus, 420
 Mille gravem telis, exhaustâ penè pharetrâ,
 Perdidit, effuso per vulnera nigra veneno.
 Neve operis famam possit delere vetustas,
 Instituit sacros celebri certamine ludos,
 Pythia, de domitæ serpentis nomine dictos. 425
 His juvenum quicumque manu, pedibusve, rotâve
 Vicerat ; æsculeæ capiebat frondis honorem.
 Nondum laurus erat ; longoque decentia crine
 Tempora cingebat de quâlibet arbore Phœbus.

DAPHNE IN LAURUM MUTATA.

v. 452.

Primus amor Phœbi Daphne Peneïa ; quem non 430
 Fors ignara dedit, sed sæva Cupidinis ira.

Delius hunc nuper, victâ serpente superbus, .
 Viderat adducto flectentem cornua nervo :
 ‘ Quidque tibi, lascive puer, cum fortibus armis ?’
 Dixerat : ‘ ista decent humeros gestamina nostros ; 435

Qui dare certa feræ, dare vulnera possumus hosti.
 Qui modò, pestifero tot jugera ventre prementem,
 Stravimus innumeris, tumidum Pythona, sagittis.’
 Filius huic Veneris ; ‘ Figat tuus omnia, Phœbe ;
 Te meus arcus,’ ait ; ‘ quantòque animalia cedunt
 Cuncta tibi, tantò minor est tua gloria nostrâ.’ 441

Dixit : et eliso percussis aëre pennis
 Impiger umbrosâ Parnassi constitit arce :
 Eque sagittiferâ prompsit duo tela pharetrâ
 Diversorum operum. Fugat hoc, facit illud amorem.
 Quod facit, auratum est, et cuspide fulget acutâ : 446

Quod fugat, obtusum est, et habet sub arundine plumbum.
 Hoc deus in nymphâ Peneïde fixit ; at illo
 Læsit Apollineas trajecta per ossa medullas.

Protinus alter amat ; fugit altera nomen amantis, 450
 Silvarum latebris, captivarumque ferarum
 Exuviis gaudens, innuptæque æmula Phœbes.

Vitta coërcebat positos sine lege capillos.
 Illa fugit, neque ad hæc revocantis verba resistit.
 ‘ Nympha, precor, Penëi, mane : non insequor hostis.
 Nympha, mane. Sic agna lupum, sic cerva leonem, 456
 Sic aquilam pennâ fugiunt trepidante columbæ ;

Pellicis Argolicæ, stimulosque in pectora cæcos
Condidit, et profugam per totum terruit orbem.
Ultimus immenso restabas, Nile, labori.
Quem simul ac tetigit, positisque in margine ripæ
Procubuit genibus, resupinoque ardua collo, 585
Quos potuit, solos tollens ad sidera vultus,
Et gemitu, et lacrymis, et luctisono mugitu
Cum Jove visa queri est, finemque orare malorum.
Conjugis ille suæ complexus colla lacertis,
Finiat ut pœnas tandem, rogat: 'Inque futurum 590
Pone metus,' inquit, 'nunquam tibi causa doloris.
Hæc erit:' et Stygias jubet hoc audire paludes.
Ut lenita dea est, vultus capit illa priores:
Fitque, quod antè fuit. Fugiunt e corpore setæ:
Cornua decrescunt: fit luminis arctior orbis: 595
Contrahitur rictus: redeunt humerique manusque:
Ungulaque in quinos dilapsa absumitur unguis.
De bove nil superest, formæ nisi candor, in illâ:
Officioque pedum nymphe contenta duorum,
Erigitur: metuitque loqui; ne more juvencæ 600
Mugiat: et timidè verba intermissa retentat.
Nunc dea linigerâ colitur celeberrima turbâ.

LIBER II.

PHAETHONTIS MORS.

v. 1.

Regia Solis erat sublimibus alta columnis,
 Clara micante auro, flammisque imitante pyropo :
 Cujus ebur nitidum fastigia summa tenebat :
 Argenti bifores radiabant lumine valvæ.
 Materiem superabat opus, nam Mulciber illic 5
 Æquora cælârat, medias cingentia terras,
 Terrarumque orbem, cælumque, quod imminet orbi.
 Cæruleos habet unda deos ; Tritona canorum,
 Proteaque ambiguum, balænarumque prementem
 Ægæona suis immania terga lacertis, 10
 Doridaque, et natas : quarum pars nare videntur,
 Pars in mole sedens virides siccare capillos ;
 Pisce vehi quædam. Facies non omnibus una,
 Nec diversa tamen : qualem decet esse sororum.
 Terra viros, urbesque gerit, silvasque, ferasque, 15
 Fluminaque, et nymphas, et cætera numina ruris.
 Hæc super imposita est cæli fulgentis imago :
 Signaque sex foribus dextris, totidemque sinistris.
 Quò simul acclivo Clymeneïa limite proles
 Venit, et intravit dubitati tecta parentis ; 20
 Protinus ad patrios sua fert vestigia vultus :
 Consistitque procul : neque enim propiora ferebat
 Lumina. Purpureâ velatus veste sedebat
 In solio Phœbus, claris lucente smaragdis.
 A dextrâ, lævâque Dies, et Mensis, et Annus, 25

Sæculaque, et positæ spatiis æqualibus Horæ :
 Verque novum stabat, cinctum florente coronâ :
 Stabat nuda Æstas, et spicea sarta gerebat.
 Stabat et Autumnus, calcatis sordidus uvis,
 Et glacialis Hiems, canos hirsuta capillos. 30

Inde loco medius, rerum novitate paventem
 Sol oculis juvenem, quibus adspicit omnia, vidit.
 ‘Quæque viæ tibi causa? Quid hâc,’ ait, ‘arce petisti,
 Progenies, Phaëthon, haud inficianda parenti?’
 Ille refert: ‘O lux immensi publica mundi, 35

Phœbe pater, si das hujus mihi nominis usum,
 Pignora da, genitor; per quæ tua vera propago
 Credar, et hunc animis errorem detrahe nostris.’
 Dixerat. At genitor circum caput omne micantes
 Deposuit radios; propiusque accedere jussit: 40

Amplexuque dato, ‘Nec tu meus esse negari
 Dignus es; et Clymene veros,’ ait, ‘edidit ortus.
 Quoque minùs dubites; quodvis pete munus: ut illud,
 Me tribuente, feras. Promissis testis adesto
 Dîs juranda palus, oculis incognita nostris.’ 45

Vix bene desierat: currus rogat ille paternos,
 Inque diem alipedum jus et moderamen equorum.
 Pœnituit jurâsse patrem. Qui terque quaterque
 Concutiens illustre caput, ‘Temeraria,’ dixit,
 ‘Vox mea facta tuâ est. Utinam promissa liceret 50

Non dare! Confiteor solum hoc tibi, nate, negarem.
 Dissuadere licet. Non est tua tuta voluntas.
 Magna petis, Phaëthon, et quæ nec viribus istis
 Munera convenient, nec tam puerilibus annis.
 Sors tua mortalis: non est mortale quod optas. 55

Plus etiam, quàm quod superis contingere fas sit,
 Nescius affectas. Placeat sibi quisque licebit;

Non tamen ignifero quisquam consistere in axe
Me valet excepto. Vasti quoque rector Olympi,
Qui fera terribili jaculatur fulmina dextrâ, 60
Non agat hos currus: et quid Jove majus habemus?
Ardua prima via est: et quâ vix manè recentes
Enitantur equi: medio est altissima cœlo;
Unde mare et terras ipsi mihi sæpe videre
Fit timor, et pavidâ trepidat formidine pectus. 65
Ultima prona via est; et eget moderamine certo.
Tunc etiam, quæ me subjectis excipit undis,
Ne ferar in præceps, Tethys solet ipsa vereri.
Adde, quòd adsiduâ rapitur vertigine cœlum;
Sideraque alta trahit, celerique volumine torquet. 70
Nitor in adversum: nec me, qui cætera, vincit
Impetus: et rapido contrarius evehor orbi.
Finge datos currus. Quid agas? poterisne rotatis
Obvius ire polis, ne te citus auferat axis?
Forsitan et lucos illic, urbesque, domosque 75
Concipias animo: delubraque ditia donis
Esse. Per insidias iter est, formasque ferarum.
Utque viam teneas, nulloque errore traharis;
Per tamen adversi gradieris cornua Tauri,
Hæmoniosque arcus, violentique ora Leonis, 80
Sævaque circuitu curvantem brachia longo
Scorpion, atque aliter curvantem brachia Cancrum.
Nec tibi quadrupedes animosos ignibus illis,
Quos in pectore habent, quos ore et naribus efflant,
In promptu regere est. Vix me patiuntur, ut acres 85
Incaluère animi; cervixque repugnat habenis.
At tu, funesti ne sim tibi muneris auctor,
Nate, cave: dum resque sinit, tua corrige vota.
Scilicet, ut nostro genitum te sanguine credas,

Pignora certa petis. Do pignora certa timendo : 90

Et patrio pater esse metu probor. Adspice vultus

Ecce meos : utinamque oculos in pectora posses

Inserere, et patrias intus deprendere curas !

Denique, quidquid habet dives, circumspice, mundus :

Eque tot ac tantis cœli, terræque, marisque 95

Posce bonis aliquid : nullam patiēre repulsam.

Deprecor hoc unum ; quod vero nomine pœna,

Non honor est. Pœnam, Phaëthon, pro munere, poscis.

Quid mea colla tenes blandis, ignare, lacertis ?

Ne dubita, dabitur (Stygias juravimus undas) 100

Quodcunque optâris : sed tu sapientiùs opta.'

Finierat monitus. Dictis tamen illē repugnat :

Propositumque tenet : flagratque cupidine currûs.

Ergo, quā licuit genitor cunctatus, ad âltos

Deducit juvenem, Vulcania munera, currus. 105

Aureus axis erat, temo aureus, aurea summæ

Curvatura rotæ ; radiorum argenteus ordo.

Per juga chrysolithi, positæque ex ordine gemmæ,

Clara repercusso reddebant lumina Phœbo.

Dumque ea magnanimus Phaëthon miratur, opusque 110

Perspicit : ecce vigil rutilo patefecit ab ortu

Purpureas Aurora fores, et plena rosarum

Atria. Diffugiunt stellæ : quarum agmina cogit

Lucifer, et cœli statione novissimus exit.

At pater ut terras, mundumque rebescere vidit, 115

Cornuaque extremæ velut evanescere lunæ ;

Jungere equos Titan velocibus imperat Horis.

Jussa deæ celeres peragunt : ignemque vomentes,

Ambrosiæ succo saturos, præsepibus altis

Quadrupedes ducunt ; adduntque sonantia fræna. 120

Tum pater ora sui sacro medicamine nati

Contigit ; et rapidæ fecit patientia flammæ.
 Imposuitque comæ radios : præsaque luctûs
 Pectore sollicito repetens suspiria, dixit :
 ‘ Si potes hîc saltem monitis parere paternis ; 125
 Parce, puer, stimulis ; et fortiûs utere loris.
 Sponte suâ properant. Labor est inhibere volentes.
 Nec tibi directos placeat via quinque per arcus.
 Sectus in obliquum est lato curvamine limes,
 Zonarumque trium contentus fine : polumque 130
 Effugito australem, junctamque aquilonibus Arcton.
 Hâc fit iter : manifesta rotæ vestigia cernes.
 Utque ferant æquos et cælum et terra calores,
 Nec preme, nec summum molire per æthera currum.
 Altius egressus cœlestia tecta cremabis ; 135
 Inferiûs terras : medio tutissimus ibis.
 Neu te dexterior tortum declinet in Anguem,
 Neve sinisterior pressam rota ducat ad Aram :
 Inter utrumque tene. Fortunæ cætera mando ;
 Quæ juvet, et meliûs, quàm tu tibi, consulat, opto. 140
 Dum loquor, Hesperio positas in littore metas
 Humida nox tetigit. Non est mora libera nobis :
 Poscimur. Effulget tenebris Aurora fugatis.
 Corripe lora manu : vel, si mutabile pectus
 Est tibi, consiliis, non curribus, utere nostris : 145
 Dum potes ; et solidis etiamnum sedibus adstas ;
 Dumque malè optatos nondum premis inscius axes.
 Quæ tutus spectes, sine me dare lumina terris.’
 Occupat ille levem juvenili corpore currum :
 Statque supèr ; manibusque datas contingere habenas 150
 Gaudet ; et invito grates agit inde parenti.
 Interea volucres Pyroëis, Eöus, et Æthon,
 Solis equi, quartusque Phlegon, hinnitibus auras

Flammiferis implent, pedibusque repagula pulsan.
 Quæ postquam Tethys, fatorum ignara nepotis, 155
 Repulit; et facta est immensi copia mundi;
 Corripuère viam, pedibusque per aëra motis
 Obstantes findunt nebulas, pennisque levati
 Prætereunt ortos îsdem de partibus Euros.
 Sed leve pondus erat; nec quod cognoscere possent 160
 Solis equi: solitâque jugum gravitate carebat.
 Utque labant curvæ justo sine pondere naves,
 Perque mare, instabiles nimiâ levitate, feruntur;
 Sic onerē adsueto vacuos dat in aëra saltus,
 Succutiturque altè, similisque est currus inani. 165
 Quod simul ac sensère; ruunt, tritumque relinquunt
 Quadrijugi spatium: nec, quo priùs, ordine currunt.
 Ipse pavet; nec quâ commissas flectat habenas,
 Nec scit, quâ sit iter: nec, si sciat, imperet illis.
 Tum primùm radiis gelidi caluère Triones, 170
 Et vetito frustrà tentârunt æquore tingi.
 Quæque polo posita est glaciali proxima Serpens,
 Frigore pigra priùs, nec formidabilis ulli,
 Incaluit: sumpsitque novas fervoribus iras.
 Te quoque turbatum memorant fugisse, Boöte; 175
 Quamvis tardus eras, et te tua plaustra tenebant.
 Ut verò summo despexit ab æthere terras
 Infelix Phaëthon, penitùs penitùsque jacentes;
 Palluit, et subito genua intremuère timore:
 Suntque oculis tenebræ per tantum lumen abortæ. 180
 Et jam mallet equos nunquam tetigisse paternos:
 Jamque agnôsse genus piget, et valuisse rogando:
 Jam Meropis dici cupiens; ita fertur, ut acta
 Præcipiti pinus Boreâ, cui victa remisit
 Fræna suus rector, quam dîs votisque reliquit. 185

Quid faciat? multum cœli post terga relictum :
 Ante oculos plus est. Animo metitur utrumque.
 Et modò, quos illi fato contingere non est,
 Prospicit occasus : interdum respicit ortus.
 Quidque agat ignarus, stupet : et nec fræna remittit, 190
 Nec retinere valet : nec nomina novit equorum.
 Sparsa quoque in vario passim miracula cœlo,
 Vastarumque videt trepidus simulacra ferarum.
 Est locus, in geminos ubi brachia concavat arcus
 Scorpios ; et caudâ flexisque utrinque lacertis 195
 Porrigit in spatium signorum membra duorum.
 Hunc puer ut nigri madidum sudore veneni
 Vulnera curvatâ minitantem cuspide vidit ;
 Mentis inops, gelidâ formidine lora remisit.
 Quæ postquam summum tetigêre jacentia tergum, 200
 Exspatiantur equi : nulloque inhibente per auras
 Ignotæ regionis eunt ; quâque impetus egit,
 Hâc sine lege ruunt : altoque sub æthere fixis
 Incursant stellis, rapiuntque per avia currum.
 Et modò summa petunt, modò per decliva, viasque 205
 Præcipites spatio terræ propiore feruntur.
 Inferiùsque suis fraternos currere Luna
 Admiratur equos : ambustaque nubila fumant.
 Corripitur flammis, ut quæque altissima, tellus ;
 Fissaque agit rimas, et succis aret ademptis. 210
 Pabula canescunt : cum frondibus uritur arbos :
 Materiamque suo præbet seges arida damno.
 Parva queror. Magnæ pereunt cum mœnibus urbes :
 Cumque suis totas populis incendia gentes
 In cinerem vertunt. Silvæ cum montibus ardent. 215
 Ardet Athos, Taurusque Cilix, et Tmolus, et Cete ;
 Et nunc sicca, priùs celeberrima fontibus, Ide ;

Virgineusque Helicon, et nondum Œagrius Hæmos.
 Ardet in immensum geminatis ignibus Ætne,
 Parnassusque biceps, et Eryx, et Cynthus, et Othrys,
 Et tandem Rhodope nivibus caritura, Mimasque, 221
 Dindymaque, et Mycale, natusque ad sacra Cithæron.
 Nec prosunt Scythiæ sua frigora: Caucasus ardet,
 Ossaque cum Pindo, majorque ambobus Olympus:
 Aëriæque Alpes, et nubifer Apenninus. 225

Tunc verò Phaëthon cunctis e partibus orbem
 Adspicit accensum: nec tantos sustinet æstus:
 Ferventesque auras, velut e fornace profundâ,
 Ore trahit, currusque suos candescere sentit.
 Et neque jam cineres ejectatamque favillam 230
 Ferre potest: calidoque involvitur undique fumo.
 Quòque eat, aut ubi sit, piceâ caligine tectus
 Nescit; et arbitrio volucrum raptatur equorum.

Sanguine tum credunt in corpora summa vocato,
 Æthiopum populos nigrum traxisse colorem. 235
 Tum facta est Libye, raptis humoribus æstu,
 Arida; tum nymphæ passis fontesque lacusque
 Deflevêre comis. Quærit Bœotia Dircen,
 Argos Amymonen, Ephyre Pirenidas undas.
 Nec sortita loco distantes flumina ripas 240
 Tuta manent: mediis Tanaïs fumavit in undis,
 Peneosque senex, Teuthranteüsque Caïcus,
 Et celer Ismenos, cum Phocaïco Erymantho,
 Arsurusque iterum Xanthus, flavusque Lycormas,
 Quique recurvatis ludît Mæandros in undis; 245
 Mygdoniusque Melas, et Tænarius Eurotas.
 Arsit et Euphrates Babylonius, arsit Orontes,
 Thermodonque citus, Gangesque, et Phasis, et Ister.
 Æstuat Alpheos: ripæ Sphærideis ardent:

Quodque suo Tagus amne vehit, fluit ignibus, aurum. 250

Et, quæ Mæonias celebrârant carmine ripas,

Flumineæ volucres medio caluêre Caystro.

Nilus in extremum fugit perterritus orbem,

Occuluitque caput, quod adhuc latet. Ostia septem

Pulverulenta vacant, septem sine flumine valles. 255

Fors eadem Ismarios Hebrum cum Strymone siccât,

Hesperiosque amnes, Rhenum, Rhodanumque, Padumque,

Cuique fuit rerum promissa potentia, Thybrin.

Dissilit omne solum ; penetratque in Tartara rimis

Lumen, et infernum terret cum conjuge regem. 260

Et mare contrahitur : siccæque est campus arenæ,

Quod modo pontus erat. Quosque altum texerat æquor,

Existunt montes, et sparsas Cycladas augent.

Ima petunt pisces : nec se super æquora curvi

Tollere consuetas audent delphines in auras. 265

Corpora phocarum summo resupina profundo

Exanimata jacent. Ipsum quoque Nerea fama est,

Doridaque, et natas, tep̃idis latuisse sub antris.

Ter Neptunus aquis cum torvo brachia vultu

Exserere ausus erat : ter non tulit aëris æstus. 270

Alma tamen Tellus, ut erat circumdata ponto,

Inter aquas pelagi, contractos undique fontes,

Qui se condiderant in opacæ viscera matris ;

Sustulit omniferos collo tenus arida vultus :

Opposuitque manum fronti : magnoque tremore 275

Omnia concutiens paulùm subsedit ; et infrà,

Quàm solet esse, fuit : siccâque ita voce locuta est :

‘ Si placet hoc, meruique, quid o tua fulmina cessant,

Summe deûm ? Liceat perituræ viribus ignis,

Ignem perire tuo ; clademque auctore levare. 280

Vix equidem fauces hæc ipsa in verba resolvo,’

(Presserat ora vapor,) 'tostos en adspice crines,
 Inque oculis tantum, tantum super ora favillæ.
 Hosne mihi fructus, hunc fertilitatis honorem
 Officiique refers; quòd adunci vulnera aratri, 285
 Rastrorumque fero, totoque exerceor anno?
 Quòd pecori frondes, alimentaue mitia, fruges,
 Humano generi, vobis quòd thura ministro?
 Sed tamen exitium fac me meruisse: quid undæ,
 Quid meruit frater? Cur illi tradita sorte 290
 Æquora decrescunt, et ab æthere longiùs absunt?
 Quòd si nec fratris, nec te mea gratia tangit;
 At cœli miserere tui. Circumspice utrumque;
 Fumat uterque polus: quos si vitiaverit ignis,
 Atria vestra ruent. Atlas en ipse laborat: 295
 Vixque suis humeris candentem sustinet axem.
 Si freta, si terræ pereunt, si regia cœli;
 In chaos antiquum confundimur. Eripe flammis,
 Si quid adhuc superest: et rerum consule summæ.
 Dixerat hæc Tellus: neque enim tolerare vaporem 300
 Ulteriùs potuit, nec dicere plura: suumque
 Retulit os in se, propioraque manibus antra.

At pater omnipotens superos testatus, et ipsum,
 Qui dederat currus, nisi opem ferat, omnia fato.
 Interitura gravi; summam petit arduus arcem; 305
 Unde solet latis nubes inducere terris:
 Unde movet tonitrus, vibrataque fulmina jactat.
 Sed neque, quas posset terris inducere, nubes
 Tunc habuit: nec, quos cœlo dimitteret, imbres.
 Intonat: et dextrâ libratum fulmen ab aure 310
 Misit in aurigam: pariterque animâque rotisque
 Expulit, et sævis compescuit ignibus ignes.
 Consternantur equi: et saltu in contraria facto

Colla jugo eripiunt, abruptaque lora relinquunt.
 Illic fræna jacent, illic temone revulsus 315
 Axis ; in hâc radii fractarum parte rotarum :
 Sparsaque sunt latè laceri vestigia currûs.
 At Phaëthon, rutilos flammâ populante capillos,
 Volvitur in præceps, longoque per aëra tractu
 Fertur ; ut interdum de cœlo stella sereno, 320
 Etsi non cecidit, potuit cecidisse videri.
 Quem procul a patriâ diverso maximus orbe
 Excipit Eridanus, spumantiaque abluit ora.
 Naïdes Hesperiae trifidâ fumantia flammâ
 Corpora dant tumulto : signantque hoc carmine saxum :
 ‘ Hic situs est Phaëthon, currûs auriga paterni : 326
 Quem si non tenuit, magnis tamen excidit ausis.’
 Nam pater obductos, luctu miserabilis ægro,
 Condiderat vultus : et, si modò credimus, unum
 Isse diem sine sole ferunt. Incendia lumen 330
 Præbebant ; aliquisque malo fuit usus in illo.
 At Clymene postquam dixit, quæcunque fuerunt
 In tantis dicenda malis ; lugubris et amens,
 Et laniata sinus totum percensuit orbem :
 Exanimisque artus primò, mox ossa requirens, 335
 Reperit ossa tamen peregrinâ condita ripâ.
 Incubuitque loco : nomenque in marmore lectum
 Perfudit lacrymis, et aperto pectore fovit.

HELIADES IN ARBORES MUTATÆ.

v. 340.

Nec minùs Heliades fletus, et, inania morti
 Munera, dant lacrymas : et cæsæ pectora palmis 340

Non auditurum miseras Phaëthonta querelas
 Nocte dieque vocant: adsternunturque sepulcro.
 Luna quater junctis implêrat cornibus orbem:
 Illæ more suo (nam morem fecerat usus)
 Plangorem dederant. E quis Phaëthusa sororum 345
 Maxima, cùm vellet terræ procumbere, questa est
 Diriguisset pedes: ad quam conata venire
 Candida Lampetie, subitâ radice retenta est.
 Tertia, cùm crinem manibus laniare pararet,
 Avellit frondes. Hæc stipite crura teneri, 350
 Illa dolet fieri longos sua brachia ramos.
 Quid faciat mater? nisi, quò trahat impetus illam,
 Huc eat, atque illuc? et, dum licet, oscula jungat?
 Non satis est. Truncis avellere corpora tentat;
 Et teneros manibus ramos abrumperè: at inde 355
 Sanguineæ manant, tanquam de vulnere, guttæ.
 'Parce, precor, mater,' quæcunque est saucia, clamat:
 'Parce, precor: nostrum laniatur in arbore corpus.
 Jamque vale.' Cortex in verba novissima venit.
 Inde fluunt lacrymæ: stillataque sole rigescunt 360
 De ramis electra novis: quæ lucidus amnis
 Excipit, et nuribus mittit gestanda Latinis.

INVIDIÆ DOMUS.

v. 760.

Protinus Invidiæ, nigro squallentia tabo,
 Tecta petit. Domus est imis in vallibus antri
 Abdita, sole carens, non ulli pervia vento; 365
 Tristis, et ignavi plenissima frigoris; et quæ
 Igne vacet semper, caligine semper abundet.

Huc ubi pervenit belli metuenda virago ;
Constitit ante domum, (neque enim succedere tectis
Fas habet) et postes extremâ cuspide pulsat. 370
Concussæ patuère fores. Videt intus edentem
Vipereas carnes, vitiorum alimenta suorum,
Invidiam : visâque oculos avertit. At illa
Surgit humo pigrâ : semesarumque relinquit
Corpora serpentûm : passuque incedit inertî. 375
Utque deam vidit formâque armisque decoram,
Ingemuit : vultumque ima ad suspiria duxit.
Pallor in ore sedet : macies in corpore toto
Nusquam recta acies : livent rubigine dentes :
Pectora felle virent : lingua est suffusa veneno. 380
Risus abest ; nisi quem visi movère dolores.
Nec fruitur somno, vigilacibus excita curis :
Sed videt ingratos, intabescitque videndo,
Successus hominum : carpitque et carpitur unâ.
Suppliciumque suum est. Quamvis tamen oderat illam,
Talibus affata est breviter Tritonia dictis : 386
'Inface tabe tuâ natarum Cecropis unam :
Sic opus est. Aglauros ea est.' Haud plura locuta
Fugit ; et impressâ tellurem repulit hastâ.
Illa deam obliquo fugientem lumine cernens ; 390
Murmura parva dedit ; successurumque Minervæ
Indoluit : baculumque capit ; quod spinea totum
Vincula cingebant : adopertaque nubibus atris,
Quâcunque ingreditur, florentia proterit arva,
Exuritque herbas, cœcuma cacumina carpit : 395
Afflatuque suo populos, urbesque, domosque
Polluit : et tandem Tritonida conspicit arcem ;
Ingeniis, opibusque, et festâ pace virentem :
Vixque tenet lacrymas ; quia nil lacrymabile cernit.

LIBER III.

HOMINES E DENTIBUS SERPENTINIS ORTI.

v. 24.

Cadmus agit grates, peregrinæque oscula terræ
 Figit: et ignotos montes, agrosque salutat.
 Sacra Jovi facturus erat: jubet ire ministros,
 Et petere e vivis libandas fontibus undas.
 Silva vetus stabat, nullâ violata securi: 5
 Est specus in medio, virgis ac vimine densus,
 Efficiens humilem lapidum compagibus arcum;
 Uberibus fœcundus aquis. (Hoc conditus antro
 Martius anguis erat, cristis præsignis et auro.
 Igne micant oculi; corpus tumet omne veneno; 10
 Tresque vibrant linguæ; triplici stant ordine dentes.)
 Quem postquam Tyriâ lucum de gente profecti
 Infausto tetigère gradu; demissaque in undas
 Urna dedit sonitum; longum caput extulit antro
 Cæruleus serpens; horrendaque sibila misit. 15
 Effluxêre urnæ manibus: sanguisque relinquit
 Corpus, et attonitos subitus tremor occupat artus.
 Ille volubilibus squamosos nexibus orbes
 Torquet, et immensos saltu sinuatur in arcus:
 Ac mediâ plûs parte leves erectus in auras 20
 Despicit omne nemus: tantoque est corpore, quanto,
 Si totum spectes, geminas qui separat Arctos.
 Nec mora: Phœnicas (sive illi tela parabant,
 Sive fugam; sive ipse timor prohibebat utrumque)
 Occupat: hos morsu, longis complexibus illos; 25

Hos necat afflatus funesti tabe veneni.

Fecerat exiguas jam sol altissimus umbras :
 Quæ mora sit sociis miratur Agenore natus ;
 Vestigatque viros. Tegimen derepta leoni
 Pellis erat ; telum splendenti lancea ferro, 30
 Et jaculum ; teloque animus præstantior omni.
 Ut nemus intravit, letataque corpora vidit,
 Victoremque suprâ spatiosi corporis hostem
 Tristia sanguineâ lambentem vulnera linguâ ;
 ‘ Aut ultor vestræ, fidissima corpora, mortis, 35
 Aut comes,’ inquit, ‘ ero.’ Dixit : dextrâque molarem
 Sustulit ; et magnum magno conamine misit.
 Illius impulsu cum turribus ardua celsis
 Mœnia mota forent : serpens sine vulnere mansit.
 Loricæque modo squamis defensus, et atræ 40
 Duritiâ pellis, validos cute repulit ictus.
 At non duritiâ jaculum quoque vincit eâdem ;
 Quod medio lentæ fixum curvamine spinæ
 Constitit ; et toto descendit in ilia ferro.
 Ille, dolore ferox, caput in sua terga retorsit : 45
 Vulneraque adspexit, fixumque hastile momordit.
 Idque, ubi vi multâ partem labefecit in omnem,
 Vix tergo eripuit : ferrum tamen ossibus hæret.
 Tum verò, postquam solitas accessit ad iras
 Plaga recens, plenis tumuerunt guttura veni : 50
 Spumaque pestiferos circumfluit albida rictus :
 Terraque rasa sonat squamis : quique halitus exit
 Ore niger Stygio vitiatas inficit auras.
 Ipse modò immensum spiris facientibus orbem
 Cingitur : interdum longâ trabe rector exit. 55
 Impete nunc vasto, ceu concitus imbris amnis,
 Fertur, et obstantes proturbat pectore silvas.

Cedit Agenorides paulum : spolioque leonis
 Sustinet incursus ; instantiaque ora retardat
 Cuspide prætentâ. Furit ille, et inania duro 60
 Vulnera dat ferro : frangitque in acumine dentes.

Jamque venenifero sanguis manare palato
 Cœperat ; et virides adspergine tinxerat herbas :
 Sed leve vulnus erat : quia se retrahebat ab ictu ;
 Læsaque colla dabat retro ; plagamque sedere 65
 Cedendo arcebat, nec longius ire sinebat :

Donec Agenorides conjectum in gutture ferrum
 Usque sequens pressit, dum retro quercus eunti
 Obstitit ; et fixa est pariter cum robore cervix.
 Pondere serpentis curvata est arbor, et imæ 70
 Parte flagellari gemuit sua robora caudæ.

Dum spatium victor victi considerat hostis ;
 Vox subito audita est : (neque erat cognoscere promptum
 Unde ; sed audita est) ‘ Quid, Agenore nate, peremptum
 Serpentem spectas ? et tu spectabere serpens.’ 75

Ille diu pavidus, pariter cum mente colorem
 Perdiderat ; gelidoque comæ terrore rigebant.

Ecce viri faultrix, superas delapsa per auras,
 Pallas adest : motæque jubet supponere terræ
 Vipereos dentes, populi incrementa futuri. 80

Paret : et ut presso sulcum patefecit aratro,
 Spargit humi jussos, mortalia semina, dentes.
 Inde (fide majus) glebæ cœpère moveri :
 Primaque de sulcis acies apparuit hastæ.

Tegmina mox capitum picto nutantia cono : 85
 Mox humeri pectusque, onerataque brachia telis
 Exsistunt : crescitque seges clypeata virorum.
 Sic, ubi tolluntur festis aulæa theatris,

Surgere signa solent : primumque ostendere vultum ;
 Cætera paulatim : placidoque educta tenore 90
 Tota patent ; imoque pedes in margine ponunt.
 Territus hoste novo Cadmus capere arma parabat :
 ‘ Ne cape, ’ de populo, quem terra creaverat, unus
 Exclamat ; ‘ nec te civilibus insere bellis. ’
 Atque ita terrigenis rigido de fratribus unum 95
 Cominus ense ferit : jaculo cadit eminus ipse.
 Hic quoque, qui leto dederat, non longius illo
 Vivit, et expirat, modò quas acceperat, auras.
 Exemploque pari furit omnis turba : suoque
 Marte cadunt subiti per mutua vulnera fratres. 100
 Jamque brevis spatium vitæ sortita juvenus
 Sanguineam trepido plangebant pectore matrem,
 Quinque superstitibus : quorum fuit unus Echion.
 Is sua jecit humi, monitu Tritonidis, arma ;
 Fraternalæque fidem pacis petiitque, deditque. 105
 Hos operis comites habuit Sidonius hospes ;
 Cùm posuit jussam Phœbeis sortibus urbem.

ACTÆON IN CERVUM MUTATUS.

v. 131.

Jam stabant Thebæ : poteras jam, Cadme, videri
 Exsilio felix : soceri tibi Marsque Venusque
 Contigerant : huc adde genus de conjuge tantâ, 110
 Tot natos, natasque, et, pignora, cara, nepotes.
 Hos quoque jam juvenes. Sed, scilicet, ultima semper
 Exspectanda dies homini : dicique beatus
 Ante obitum nemo supremaque funera debet.
 Prima nepos inter tot res tibi, Cadme, secundas 115

Causa fuit luctûs, alienaque cornua fronti
 Addita, vosque canes satiatae sanguine herili.
 At bene si quæras; Fortunæ crimen in illo,
 Non scelus invenies. Quod enim scelus error habebat?

Dat sparso capiti vivacis cornua cervi: 120

Dat spatium collo: summasque cacuminat aures:
 Cum pedibusque manus, cum longis brachia mutat
 Cruribus: et velat maculoso vellere corpus.

Additus et pavor est. Fugit Autoneius heros:
 Et se tam celerem cursu miratur in ipso. 125

Ut verò solitis sua cornua vidit in undis,
 'Me miserum!' dicturus erat: vox nulla secuta est.
 Ingemuit; vox illa fuit: lacrymæque per ora
 Non sua fluxerunt. Mens tantum pristina mansit.

Quid faciat? repetatne domum, regalia tecta? 130

An lateat silvis? timor hoc, pudor impedit illud.
 Dum dubitat, videre canes: primusque Melampus,
 Ichnobatesque sagax latratu signa dedere.

Inde ruunt alii rapidâ velocius aurâ,
 Quosque referre mora est. Ea turba cupidine prædæ
 Per rupes, scopulosque, adituque carentia saxa, 136
 Quâ via difficilis, quâque est via nulla, feruntur.

Ille fugit, per quæ fuerat loca sæpe secutus.
 Heu famulos fugit ipse suos! clamare libebat,
 'Actæon ego sum: dominum cognoscite vestrum.' 140

Verba animo desunt: resonat latratibus æther.
 Prima Melanchætes in tergo vulnera fecit:
 Proxima Theridamas; Oresitrophos hæsit in armis.

Tardius exierant, sed per compendia montis
 Anticipata via est. Dominum retinentibus illis 145

Cætera turba coit, confertque in corpore dentes.
 Jam loca vulneribus desunt. Gemit ille, sonumque,

Etsi non hominis, quem non tamen edere possit
 Cervus, habet : mœstisque replet juga nota querelis :
 Et genibus supplex pronis, similisque roganti, 150
 Circumfert tacitòs, tanquam sua brachia, vultus.
 At comites rapidum solitis hortatibus agmen
 Ignari instigant, oculisque Actæona quærunt ;
 Et velut absentem certatim Actæona clamant.
 Ad nomen caput ille refert : ut abesse queruntur, 155
 Nec capere oblatae segnem spectacula prædæ.
 Vellet abesse quidem ; sed adest : velletque videre,
 Non etiam sentire, canum fera facta suorum.
 Undique circumstant : mersisque in corpore rostris
 Dilacerant falsi dominum sub imagine cervi. 160

NAUTÆ IN DELPHINOS MUTATI.

v. 577.

Adspicit hunc oculis Pentheus, quos ira tremendos
 Fecerat : et, quanquam pœnæ vix tempora differt,
 ‘O periture, tuâque aliis documenta dature
 Morte,’ ait, ‘ede tuum nomen, nomenque parentûm,
 Et patriam ; morisque novi cur sacra frequentes.’ 165
 Ille metu vacuus, ‘Nomen mihi,’ dixit, ‘Acœtes ;
 Patria, Mæonia est : humili de plebe parentes.
 Non mihi, quæ duri colerent, pater, arva juvenci,
 Lanigerosve greges, non ulla armenta reliquit.
 Pauper et ipse fuit : linoque solebat et hamo 170
 Decipere, et calamo salientes ducere pisces.
 Ars illi sua census erat. Cùm traderet artem ;
 “ Accipe, quas habeo, studii successor et hæres,”
 Dixit, “ opes :” moriensque mihi nihil ille reliquit,

Præter aquas. Unum hoc possum appellare paternum.
 Mox ego, ne scopulis hærerem semper in isdem, 176
 Addidici regimen, dextrâ moderante, carinæ
 Flectere : et Oleniæ sidus pluviale capellæ,
 Taygetenque, Hyadasque oculis Arctonque notavi,
 Ventorumque domos, et portus puppibus aptos. 180

Fortè petens Delon, Diæ telluris ad oras
 Applicor, et dextris adducor littora remis :
 Doque leves saltus : udæque innitor arenæ.
 Nox ubi consumpta est ; Aurora rubescere primum
 Cœperat : exsurgo, laticesque inferre recentes 185
 Admoneo ; monstroque viam, quæ ducat ad undas.
 Ipse, quid aura mihi tumulto prômittat ab alto,
 Prospicio : comitesque voco, repetoque carinam.
 “Adsumus en,” inquit, sociorum primus Opheltes :
 Utque putat, prædam deserto nactus in agro, 190
 Virgineâ puerum ducit per littora formâ.

Ille, mero somnoque gravis, titubare videtur ;
 Vixque sequi. Specto cultum, faciemque, gradumque :
 Nil ibi, quod posset credi mortale, videbam.
 Et sensi, et dixi sociis, “Quod numen in isto 195
 Corpore sit dubito : sed corpore numen in isto est.
 Quisquis es, o faveas, nostrisque laboribus adsis.
 His quoque des veniam.” “Pro nobis mitte precari,”
 Dictys ait : quo non alius conscendere summas
 Ocior antennis, prenoque rudente relabi. 200
 Hoc Libys, hoc flavus, proræ tutela, Melanthus,
 Hoc probat Alcimedon : et, qui requiemque modumque
 Voce dabat remis, animorum hortator Epopeus :
 Hoc omnes alii. Prædæ tam cæca cupido est.
 “Non tamen hanc sacro violari pondere pinum. 205
 Perpetiar,” dixi : “pars hîc mihi maxima juris.”

Inque aditu obsisto. Furit audacissimus omni
 De numero Lycabas: qui Thuscâ pulsus ab urbe
 Exsilium, dirâ pœnam pro cæde, luebat.
 Is mihi, dum resto, juvenili guttura pugno 210
 Rupit: et excussum misisset in æquora, si non
 Hæsissem, quamvis amens, in fune retentus.

Impia turba probant factum. Tum denique Bacchus,
 (Bacchus enim fuerat) veluti clamore solutus
 Sit sopor, aque mero redeant in pectora sensus, 215
 "Quid facitis? quis clamor?" ait; "quâ, dicite, nautæ,
 Huc ope perveni? quò me deferre paratis?"
 "Pone metum," Proreus, "et quos contingere portus
 Ede velis," dixit, "terrâ sistere petitâ."
 "Naxon," ait Liber, "cursus advertite vestros. 220
 Illa mihi domus est: vobis erit hospita tellus."
 Per mare fallaces, perque omnia numina jurant
 Sic fore: meque jubent pictæ dare vela carinæ.
 Dextera Naxos erat. Dextrâ mihi lintea danti, 224
 "Quid facis, o demens? quis te furor," inquit, "Acœte,"
 Pro se quisque, "tenet? lævam pete." Maxima nutu
 Pars mihi significat; pars, quid velit, aure susurrat.
 Obstupui: "Capiatque alius moderamina," dixi:
 Meque ministerio scelerisque artisque removi.
 Increpor a cunctis, totumque immurmurat agmen. 230
 E quibus Æthalion, "Te scilicet omnis in uno
 Nostra salus posita est?" ait. Et subit ipse: meumque
 Explet opus: Naxoque petit diversa relictâ.

Tum deus illudens, tanquam modò denique fraudem
 Senserit, e puppi pontum prospectat aduncâ. 235
 Et flenti similis, "Non hæc mihi littora, nautæ,
 Promisistis," ait: "non hæc mihi terra rogata est.
 Quo merui pœnam facto? quæ gloria vestra est;

Si puerum juvenes, si multi fallitis unum?"
 Jamdudum flebam. Lacrymas manus impia nostras
 Ridet: et impellit properantibus æquora remis. 241
 Per tibi nunc ipsum (nec enim præsentior illo
 Est deus) adjuro, tam me tibi vera referre,
 Quàm veri majora fide. Stetit æquore puppis
 Haud aliter, quàm si siccum navale teneret. 245
 Illi admirantes remorum in verbere perstant:
 Velaque deducunt; geminâque ope currere tentant.
 Impediunt hederæ remos, nexuque recurvo
 Serpunt; et gravidis dstringunt vela corymbis.
 Ipse, racemiferis frontem circumdatus uvis, 250
 Pampineis agitat velatam frondibus hastam.
 Quem circa tigres, simulacraque inania lyncum,
 Pictarumque jacent fera corpora pantherarum.
 Exsiluère viri; sive hoc insania fecit,
 Sive timor: primusque Medon nigrescere pinnis 255
 Corpore depresso, et spinæ curvamina flecti
 Incipit. Huic Lycabas, "In quæ miracula," dixit,
 "Verteris?" et lati rictus, et panda loquenti
 Naris erat, squamamque cutis durata trahebat.
 At Libys, obstantes dum vult obvertere remos. 260
 In spatium resilire manus breve vidit; et illas
 Jam non esse manus; jam pinnas posse vocari.
 Alter ad intortos cupiens dare brachia funes,
 Brachia non habuit; truncoque repandus in undas
 Corpore desiluit. Falcata novissima cauda est: 265
 Qualia dividuæ sinuantur cornua lunæ.
 Undique dant saltus: multâque adspergine rorant:
 Emerguntque iterum; redeuntque sub æquora rursus:
 Inque chori ludunt speciem: lascivaque jactant
 Corpora; et acceptum patulis mare naribus efflant. 270

De modò viginti (tot enim ratis illa ferebat)
 Restabam solus. Pavidum, gelidumque trementi
 Corpore, vixque meum firmat deus. "Excute," dicens,
 "Corde metum, Diamque tene." Delatus in illam,
 Accensis aris, Baccheia sacra frequento; 275

LIBER IV.

PYRAMI ET THISBES MORS.

v. 55.

Pyramus et Thisbe, juvenum pulcherrimus alter,
 Altera, quas Oriens habuit, prælata puellis,
 Contiguas tenuère domos : ubi dicitur altam
 Coctilibus muris cinxisse Semiramis urbem.
 Notitiam, primosque gradus vicinia fecit : 5
 Tempore crevit amor : tædæ quoque jure coissent ;
 Sed vetuère patres, quod non potuère vetare.
 Fissus erat tenui rimâ, quam duxerat olim,
 Cùm fieret paries domui communis utrique.
 Id vitium nulli per sæcula longa notatum, 10
 (Quid non sentit amor ?) primi sensistis amantes.
 Et voci fecistis iter. Tum murmure parvo
 Multa priùs questi, statuunt, ut nocte silenti
 Fallere custodes, foribusque excedere tentent.
 Cùmque domo exierint, urbis quoque claustra relinquant :
 Neve sit errandum lato spatiantibus arvo, 16
 Conveniant ad busta Nini : lateantque sub umbrâ

Arboris. Arbor ibi, niveis uberrima pomis,
 Ardua morus, erat, gelido contermina fonti.
 Pacta placent: et lux, tardè decedere visa, 20
 Præcipitatur aquis, et aquis nox surgit ab isdem.

Callida per tenebras, versato cardine, Thisbe
 Egreditur, fallitque suos: adopertaque vultum
 Pervenit ad tumulum; dictâque sub arbore sedit.
 Audacem faciebat amor. Venit ecce recenti 25
 Cæde læna boum spumantes oblita rictus,
 Depositura sitim vicini fontis in undâ.
 Quam procul ad lunæ radios Babylonia Thisbe
 Vidit: et obscurum trepido pede fugit in antrum.
 Dumque fugit, tergo velamina lapsa relinquit. 30
 Ut lea sæva sitim multâ compescuit undâ,
 Dum redit in silvas, inventos fortè sine ipsâ
 Ore cruentato tenues laniavit amictus.

Seriùs egressus vestigia vidit in alto
 Pulvere certa feræ, totoque expalluit ore 35
 Pyramus. Ut verò vestem quoque sanguine tinctam
 Reperit; 'Una duos nox,' inquit, 'perdet amantes:
 E quibus illa fuit longâ dignissima vitâ:
 Nostra nocens anima est. Ego te, miseranda, peremi,
 In loca plena metûs qui jussi nocte venires: 40
 Nec prior huc veni. Nostrum divellite corpus,
 Et scelerata fero consumite viscera morsu,
 O quicumque sub hâc habitatis rupe, leones.'
 Sed timidi est optare necem. Velamina Thisbes
 Tollit, et ad pactæ secum fert arboris umbram. 45
 Utque dedit notæ lacrymas, dedit oscula vesti:
 'Accipe nunc,' inquit, 'nostri quoque sanguinis haustus:'
 Quoque erat accinctus, demittit in ilia ferrum.
 Nec mora; ferventi moriens e vulnere traxit.

Ut jacuit resupinus humi, cruor emicat altè, 50
 Non aliter, quàm cùm vitiato fistula plumbo.
 Scinditur, et tenues stridente foramine longè
 Ejaculatur aquas; atque ictibus aëra rumpit.
 Arborei fœtus adspergine cædis in atram
 Vertuntur faciem: madefactaque sanguine radix 55
 Pœniceo tinguit pendentia mora colore.

Ecce, metu nondum posito, ne fallat amantem,
 Illa redit: juvenemque oculis, animoque requirit:
 Quantaque vitârit narrare pericula gessit.
 Utque locum, et versam cognovit in arbore formam; 60
 (Sic facit incertam pomi color) hæret, an hæc sit.
 Dum dubitat, tremebunda videt pulsare cruentum
 Membra solum, retroque pedem tulit: oraque buxo
 Pallidiora gerens, exhorruit, æquoris instar,
 Quod tremit, exiguâ cùm summum stringitur aurâ. 65
 Sed postquam remorata suos cognovit amores;
 Percutit indignos claro plangore lacertos:
 Et laniata comas, amplexaque corpus amatum,
 Vulnera supplevit lacrymis, fletumque cruori
 Misceit: et gelidis in vultibus oscula figens, 70
 'Pyrame,' clamavit, 'quis te mihi casus ademit?
 Pyrame, responde. Tua te, carissime, Thisbe
 Nominat: exaudi, vultusque attolle jacentes.'
 Ad nomen Thisbes oculos, jam morte gravatos,
 Pyramus erexit, visâque recondidit illâ. 75
 Quæ postquam vestemque suam cognovit, et ense
 Vidit ebur vacuum; 'Tua te manus,' inquit, 'amorque
 Perdidit, infelix. Est et mihi fortis in unum
 Hoc manus: est et amor: dabit hic in vulnera vires.
 Persequar exstinctum: letique miserrima dicar 80
 Causa, comesque tui: quique a me morte revelli

Heu solâ poteras, poteris nec morte revelli.
 Hoc tamen amborum verbis estote rogati,
 O multum miseri, meus illiusque, parentes,
 Ut, quos certus amor, quos hora novissima junxit, 85
 Componi tumulto non invideatis eodem.

At tu, quæ ramis arbor miserabile corpus
 Nunc tegis unius, mox es tectura duorum;
 Signa tene cædis: pullosque, et luctibus aptos
 Semper habe fœtus, gemini monumenta cruoris.' 90
 Dixit: et aptato pectus mucrone sub imum
 Incubuit ferro; quod adhuc a cæde tepebat.

Vota tamen tetigêre deos, tetigêre parentes:
 Nam color in pomo est, ubi permaturuit, ater:
 Quodque rogis superest, unâ requiescit in urnâ. 95

INO ET MELICERTA IN DEOS MUTATI.

v. 416.

Tum verò totis Bacchi memorabile Thebis
 Numen erat; magnasque novi matertera vires
 Narrat ubique dei: de totque sororibus expers
 Una doloris erat, nisi quem fecêre sorores.

Adspicit hanc natîs, thalamoque Athamantis habentem
 Sublimes animos, et alumno numine, Juno; 101
 Nec tulit: et secum, 'Potuit de pellice natus
 Vertere Mæonios, pelagoque immergere, nautas,
 Et laceranda suæ nati dare viscera matri,
 Et triplices operire novis Minyeïdas alis: 105
 Nil poterit Juno, nisi inultos flere dolores?
 Idque mihi satis est? hæc una potentia nostra est?
 Ipse docet quid agam; (fas est et ab hoste doceri)

Quidque furor valeat, Pentheâ cæde satisque
 Ac supèr ostendit. Cur non stimuletur, eatque 110
 Per cognata suis exempla furoribus Ino ?'

Est via declivis, funestâ nubila taxo :
 Ducit ad infernas per muta silentia sedes.
 Styx nebulas exhalat iners : umbræque recentes
 Descendunt illâc, simulacraque functa sepulcris. 115

Pallor Hiemsque tenent latè loca senta : novique,
 Quâ sit iter, manes, Stygiam quod ducit ad urbem,
 Ignorant : ubi sit nigri fera regia Ditis.
 Mille capax aditus, et apertas undique portas
 Urbs habet. Utque fretum de totâ flumina terrâ, 120
 Sic omnes animas locus accipit ille ; nec ulli
 Exiguus populo est, turbamve accedere sentit.

Errant exsanguis sine corpore et ossibus umbræ :
 Parsque forum celebrant, pars imi tecta tyranni ;
 Pars alias artes, antiquæ imitamina vitæ, 125
 Exercent ; aliam partem sua pœna coerces.

Sustinet ire illuc, cælesti sede relictâ,
 (Tantum odiis iræque dabat) Saturnia Juno.
 Quò simul intravit, sacroque a corpore pressum
 Ingemuit limen ; tria Cerberus extulit ora, 130
 Et tres latratus simul edidit. Illa sorores
 Nocte vocat genitas, grave et implacabile numen.
 (Carceris ante fores clausas adamante sedebant :
 Deque suis atros pectebant crinibus angues.)

Quam simul agnôrunt inter caliginis umbras ; 135
 Surrexêre deæ. Sedes scelerata vocatur.

Viscera præbebat Tityos lanianda ; novemque
 Jugeribus distentus erat. Tibi, Tantale, nullæ
 Deprenduntur aquæ ; quæque imminet, effugit arbos.
 Aut petis, aut urges ruiturum, Sisyphe, saxum. 140

Volvitur Ixion : et se sequiturque fugitque.
 Molirique suis letum patruelibus ausæ,
 Adsiduæ repetunt, quas perdant, Belides undas.
 Quos omnes acie postquam Saturnia torvâ
 Vidit, et ante omnes Ixiona ; rursus ab illo 145
 Sisyphon adspiciens, ‘ Cur hic e fratribus,’ inquit,
 ‘ Perpetuas patitur pœnas ; Athamanta superbum
 Regia dives habet : qui me cum conjuge semper
 Sprevit?’ et exponit causas odiique viæque ;
 Quidque velit. Quod vellet, erat, ne regia Cadmi 150
 Staret ; et in facinus traherent Athamanta sorores,
 Imperium, promissa, preces confundit in unum :
 Sollicitatque deas. Sic hæc Junone locutâ,
 Tisiphone canos, ut erat, turbata capillos
 Movit : et obstantes rejecit ab ore colubras. 155
 Atque ita, ‘ Non longis opus est ambagibus,’ inquit.
 ‘ Facta puta, quæcunque jubes : inamabile regnum
 Desere : teque refer cœli melioris ad auras.’
 Læta redit Juno : quam cœlum intrare parantem
 Roratis lustravit aquis Thaumantias Iris. 160
 Nec mora ; Tisiphone madefactam sanguine sumit
 Importuna facem : fluidoque cruore rubentem
 Induitur pallam ; tortoque incingitur angue :
 Egrediturque domo. Luctus comitantur euntem,
 Et Pavor, et Terror, trepidoque Insania vultu. 165
 Limine constiterat : postes tremuisse feruntur
 Æolii ; pallorque fores infecit acernas :
 Solque locum fugit. Monstris exterrita conjux,
 Territus est Athamas : tectoque exire parabant.
 Obstitit infelix, aditumque obsedit, Erinnyes : 170
 Nexaque vipereis distendens brachia nodis,
 Cæsariem excussit. Motæ sonuêre colubræ :

Parsque jacens humeris, pars circum tempora lapsæ
 Sibila dant, saniemque vomunt, linguasque coruscant.
 Inde duos mediis abruptis crinibus angues ; 175
 Pestiferâque manu raptos immisit. At illi
 Inoösque sinus Athamanteosque pererrant ;
 Inspirantque graves animas : nec vulnera membris
 Ulla ferunt : mens est, quæ diros sentiat ictus.
 Attulerat secum liquidi quoque monstra veneni, 180
 Oris Cerberei spumas, et virus Echidnæ ;
 Erroresque vagos, cæcæque obliviam mentis,
 Et scelus, et lacrymas, rabiemque, et cædis amorem ;
 Omnia trita simul : quæ, sanguine mista recenti,
 Coxerat ære cavo, viridi versata cicutâ. 185
 Dumque pavent illi ; vertit furiale venenum
 Pectus in amborum, præcordiaque intima movit.
 Tum face jactatâ per eundem sæpius orbem,
 Consequitur motos velociter ignibus ignes.
 Sic victrix, jussique potens, ad inania magni 190
 Regna redit Ditis : sumptumque recingitur anguem.

Protinus Æolides mediâ furibundus in aulâ
 Clamat, 'Iö, comites, his retia tendite silvis :
 Hic modò cum geminâ visa est mihi prole læna.'
 Utque feræ, sequitur vestigia conjugis amens : 195
 Deque sinu matris ridentem, et parva Learchum
 Brachia tendentem, rapit, et bis terque per auras
 More rotat fundæ : rigidoque infantia saxo
 Discutit ossa ferox. Tum denique concita mater,
 (Seu dolor hoc fecit, seu sparsi causa veneni ;) 200
 Exululat ; passisque fugit malè sana capillis :
 Teque ferens parvum nudis, Melicerta, lacertis,
 'Evoe, Bacche,' sonat. Bacchi sub nomine Juno
 Risit : et, 'Hos usus præstet tibi,' dixit, 'alumnus.'

Imminet æquoribus scopulus. Pars ima cavatur 205
 Fluctibus, et tectas defendit ab imbris undas :
 Summa riget, frontemque in apertum porrigit æquor.
 Occupat hunc (vires insania fecerat) Ino :
 Seque super pontum, nullo tardata timore,
 Mittit, onusque suum. Percussa recanduit unda. 210

At Venus immeritæ neptis miserata labores,
 Sic patruo blandita suo est : ‘ O numen aquarum,
 Proxima cui cœlo cessit, Neptune potestas ;
 Magna quidem posco : sed tu miserere meorum,
 Jactari quos cernis in Ionio immenso : 215
 Et dis adde tuis. Aliqua et mihi gratia ponto est :
 Si tamen in dio quondam concreta profundo,
 Spuma fui, Grajumque manet mihi nomen ab illâ.’
 Adnuit oranti Neptunus ; et abstulit illis,
 Quod mortale fuit ; majestatemque verendam 220
 Imposuit ; nomenque simul faciemque novavit :
 Leucotheëque deum cum matre Palæmona dixit.

CADMUS ET HERMIONE IN SERPENTES MUTATI.

v. 562.

Nescit Agenorides natam parvumque nepotem
 Æquoris esse deos. Luctu serieque malorum
 Victus, et ostentis, quæ plurima viderat, exit 225
 Conditor urbē suâ ; tanquam fortuna locorum,
 Non sua se premeret : longisque erratibus actus
 Contigit Illyricos profugâ cum conjuge fines.
 Jamque malis annisque graves, dum prima retractant
 Fata domûs, releguntque suos sermone labores ; 230
 ‘ Num sacer ille meâ trajectus cuspide serpens,’

Cadmus ait, ' fuerit ; tum, cùm Sidone profectus
 Vipereos sparsi per humum, nova semina, dentes ?
 Quem si cura deùm tam certâ vindicat irâ,
 Ipse precor serpens in longam porrigar alvum.' 235
 Dixit : et, ut serpens, in longam tenditur alvum ;
 Duratæque cuti squamas increescere sentit,
 Nigraque cæruleis variari corpora guttis :
 In pectusque cadit pronus : commissaque in unum
 Paulatim tereti sinuantur acumine crura. 240
 Brachia jam restant : quæ restant, brachia tendit ;
 Et lacrymis per adhuc humana fluentibus ora,
 ' Accede, o conjux, accede, miserrima,' dixit :
 ' Dumque aliquid superest de me, me tange, manumque
 Accipe, dum manus est ; dum non totum occupat anguis.'
 Ille quidem vult plura loqui : sed lingua repente 246
 In partes est fissa duas. Nec verba volenti
 Sufficiunt : quotiesque aliquos parat edere questus,
 Sibilat : hanc illi vocem Natura relinquit.
 Nuda manu feriens, exclamat, pectora, conjux, 250
 ' Cadme, mane : teque his, infelix, exue monstris.
 Cadme, quid hoc ? ubi pes ? ubi sunt humerique ma-
 nusque ?
 Et color, et facies, et, dum loquor, omnia ? Cur non
 Me quoque, cœlestes, in eandem vertitis anguem ?'
 Dixerat. Ille suæ lambibat conjugis ora : 255
 Inque sinus caros, veluti cognosceret, ibat ;
 Et dabat amplexus ; adsuetaque colla petebat.
 Quisquis adest (aderant comites) terretur. At illos
 Lubrica permulcent cristati colla dracones,
 Et subitò duo sunt ; junctoque volumine serpunt ; 260
 Donec in appositi nemoris subiêre latebras.

Nunc quoque nec fugiunt hominem, nec vulnere lædunt :
Quidque priùs fuerint, placidi meminère dracones.

ATLAS IN MONTEM MUTATUS.

v. 620.

Inde per immensum ventis discordibus actu
Nunc huc, nunc illuc, exemplo nubis aquosæ, 265
Fertur, et ex alto seductas æthere longè
Despectat terras ; totumque supervolat orbem.
Ter gelidas Arctos, ter Cancri brachia vidit :
Sæpe sub occasus, sæpe est ablatas in ortus.
Jamque cadente die, veritus se credere nocti, 270
Constitit Hesperio, regnis Atlantis, in orbe ;
Exiguamque petit requiem, dum Lucifer ignes
Evocet Auroræ, currus Aurora diurnos.

Hic hominum cunctos ingenti corpore præstans
Japetionides Atlas fuit. Ultima tellus 275
Rege sub hoc, et pontus erat, qui solis anhelis
Æquora subdit equis, et fessos excipit axes.
Mille greges illi, totidemque armenta per herbas
Errabant : et humum vicinia nulla premebant.
Arboreæ frondes, auro radiante virentes, 280
Ex auro ramos, ex auro poma tegebant.
' Hospes,' ait Perseus illi, ' seu gloria tangit
Te generis magni ; generis mihi Jupiter auctor :
Sive es mirator rerum ; mirabere nostras.
Hospitium requiemque peto.' Memor ille vetustæ 285
Sortis erat : (Themis hanc dederat Parnassia sortem)
' Tempus, Atla, veniet, tua quo spoliabitur auro
Arbor : et hunc prædæ titulum Jove natus habebit.'
Id metuens, solidis pomaria clauserat Atlas

Mœnibus, et vasto dederat servanda draconi: 290
 Arcebatque suis externos finibus omnes.
 Huic quoque, 'Vade procul, ne longè gloria rerum,
 Quas mentiris,' ait, 'longè tibi Jupiter absit.'
 Vimque minis addit: foribusque expellere tentat
 Cunctantem, et placidis miscentem fortia dictis. 295
 Viribus inferior, (quis enim par esset Atlanti
 Viribus?) 'At quoniam parvi tibi gratia nostra est;
 Accipe munus,' ait; lævâque a parte Medusæ
 Ipse retroversus squallentia prodidit ora.
 Quantus erat, mons factus Atlas. Jam barba comæque
 In silvas abeunt: juga sunt humerique manusque. 301
 Quod caput antè fuit, summo est in monte cacumen.
 Ossa lapis fiunt. Tum partes auctus in omnes
 Crevit in immensum, (sic dî statuistis) et omne
 Cum tot sideribus cœlum requievit in illo. 305

PERSEOS ET ANDROMEDEÆ NUPTIÆ.

v. 662.

Clauserat Hippotades æterno carcere ventos:
 Admonitorque operum cœlo clarissimus alto
 Lucifer ortus erat. Pennis ligat ille resumptis
 Parte ab utrâque pedes; teloque adcingitur unco:
 Et liquidum motis talaribus aëra findit. 310
 Gentibus innumeris circûmque infrâque relictis,
 Æthiopum populos, Cepheïa conspicit arva.
 Illic immeritam maternæ pendere linguæ
 Andromedan pœnas immitis jusserat Ammon.
 Quam simul ad duras religatam brachia cautes 315
 Vidit Abantiades; ait, 'O non digna catenis,

Pande requirenti nomen terræque tuumque ;
 Et cur vincla geras.' Primò silet illa : nec audet
 Appellare virum virgo : manibusque modestos
 Celâsset vultus ; si non religata fuisset. 320

Lumina, quod potuit, lacrymis implevit obortis.
 Sæpius instanti, sua ne delicta fateri
 Nolle videretur, nomen terræque suumque,
 Quantaque maternæ fuerit fiducia formæ,
 Indicat. Et, nondum memoratis omnibus, unda 325

Insonuit : veniensque immenso bellua ponto
 Eminent, et latum sub pectore possidet æquor.
 Conclamat virgo : genitor lugubris, et amens
 Mater adest ; ambo miseri, sed justius illa.
 Nec secum auxilium, sed dignos tempore fletus, 330
 Plangoremque ferunt : vinctoque in corpore adhærent.
 Cùm sic hospes ait : ' Lacrymarum longa manere
 Tempora vos poterunt : ad opem brevis hora ferendam
 est.

Hanc ego si peterem Perseus Jove natus, et ille
 Gorgonis anguicomæ Perseus superator, et alis 335
 Æthereas ausus jactatis ire per auras ;
 Præferrer cunctis certè gener. Addere tantis
 Dotibus et meritum (faveant modò numina) tento.
 Ut mea sit, servata meâ virtute, paciscor.'
 Accipiunt legem, (quis enim dubitaret ?) et orant, 340
 Promittuntque supèr regnum dotale, parentes.

Ecce velut navis, præfixo concita rostro,
 Sulcat aquas, juvenum sudantibus acta lacertis ;
 Sic fera, dimotis impulsu pectoris undis,
 Tantum aberat scopulis, quantum Balearica torto 345
 Funda potest plumbo medii transmittere cœli :
 Cùm subito juvenis, pedibus tellure repulsâ,

Arduus in nubes abiit. Ut in æquore summo
 Umbra viri visa est, visam fera sævit in umbram.
 Utque Jovis præpes, vacío cùm vidit in arvo 350
 Præbentem Phœbo liventia terga draconem,
 Occupat aversum: neu sæva retorqueat ora,
 Squamigeris avidos figit cervicibus unguēs:
 Sic celeri fissum præpes per inane volatu
 Terga feræ pressit: dextroque frementis in armō 355
 Inachides ferrum curvo tenus abdidit hamo.
 Vulnere læsa gravi, modò se sublimis in auras
 Attollit: modò subdit aquis: modò more ferocis
 Versat apri, quem turba canum circumsona terret.
 Ille avidos morsus velocibus effugit alis: 360
 Quâque patent, nunc terga cavis super obsita conchis,
 Nunc laterum costas, nunc quâ tenuissima cauda
 Desinit in piscem, falcato vulnerat ense.
 Bellua pœniceo mistos cum sanguine fluctus
 Ore vomit. Maduère graves adspergine pennæ. 365
 Nec bibulis ultrà Perseus talaribus ausus
 Credere; conspexit scopulum: qui vertice summo
 Stantibus exit aquis; operitur ab æquore moto.
 Nixus eo, rupisque tenens juga prima sinistrâ,
 Ter quater exegit repetita per ilia ferrum. 370
 Littora cum plausu clamor superasque deorum
 Implevère domos. Gaudent, generumque salutant,
 Auxiliumque, domûs servatoremque fatentur
 Cassiope, Cepheusque pater. Resoluta catenis
 Incedit virgo, pretiumque et causa laboris. 375
 Dîs tribus ille focos totidem de cespite ponit;
 Lævum Mercurio, dextrum tibi, bellica virgo;
 Ara Jovis media est. Mactatur vacca Minervæ,
 Alipedi vitulus; taurus tibi, summe deorum.

Protinus Andromedan, et tanti præmia facti 380

Indotata rapit. Tædas Hymenæus Amorque

Præcutiunt : largis satiantur odoribus ignes :

Sertaque dependent tectis : lotique, lyræque,

Tibiaque, et cantus, amini felicia læti

Argumenta, sonant ; reseratis aurea valvis 385

Atria tota patent, pulchroque instructa paratu

Cephenis proceres ineunt convivia regis.

Postquam epulis functi generosi munere Bacchi

Diffudère animos ; cultusque habitusque locorum

Quærit Abantiades : quærenti protinus unus 390

[Narrat Lyncides, moresque, habitusque virorum.]

Quæ simul edocuit, 'Nunc, o fortissime,' dixit,

'Fare precor, Perseu, quantâ virtute, quibusque

Artibus abstuleris crinita draconibus ora.'

Narrat Agenorides, gelido sub Atlante jacentem 395

Esse locum, solidæ tutum munimine molis :

Cujus in introitu geminas habitâsse sorores

Phorceydas, unius partitas luminis usum :

Id se solerti furtim, dum traditur, astu

Suppositâ cepisse manu : perque abdita longè, 400

Deviaque, et silvis horrentia saxa fragosis,

Gorgoneas tetigisse domos : passimque per agros,

Perque vias vidisse hominum simulacra, ferarumque,

In silicem ex ipsis visâ conversa Medusâ :

Se tamen horrendæ clypei, quod læva gerebat, 405

Ære repercusso formam adspexisse Medusæ :

Dumque gravis somnus colubrasque ipsamque tenebat,

Eripuisse caput collo : pennisque fugacem

Pegason, et fratrem, matris de sanguine natos.

LIBER V.

PHINEUS ET SOCIJ IN SAXA MUTATI.

v. l.

Dumque ea Cephenûm medio Danæiûs heros
 Agmine commemorat; fremitu regalia turbæ
 Atria complentur: nec conjugialia festa
 Qui canat, est clamor; sed qui fera nunciet arma.
 Inque repentinos convivia versa tumultus 5
 Adsimulare freto possis: quod sæva quietum
 Ventorum rabies motis exasperat undis.
 Primus in his Phineus, belli temerarius auctor,
 Fraxineam quatiens æratæ cuspidis hastam;
 'En,' ait, 'en adsum præreptæ conjugis ultor. 10
 Nec mihi te pennæ, nec falsum versus in aurum
 Jupiter, eripient.' Conanti mittere Cepheus,
 'Quid facis?' exclamat: 'quæ te, germane, furem
 Mens agit in facinus? Meritisne hæc gratia tantis
 Redditur? hâc vitam servatæ dote rependis? 15
 Quam tibi non Perseus, verum si quæris, ademit,
 Sed grave Nereïdum numen, sed corniger Ammon,
 Sed quæ visceribus veniebat belua ponto
 Exsaturanda meis. Illo tibi tempore rapta est,
 Quo peritura fuit. Nisi si, crudelis, id ipsum 20
 Exigis, ut pereat: luctuque levabere nostro.
 Scilicet haud satis est, quòd, te spectante, revincta est;
 Et nullam quòd opem patruus sponsusve tulisti:
 Insuper, a quoquam quòd sit servata, dolebis;

Præmiaque erîpies? quæ si tibi magna videntur; 25
 Ex illis scopulis, ubi erant affixa, petîsses:
 Nunc sine, qui petiit, per quem non orba senectus,
 Ferre, quod et meritis et voce est pactus: eumque
 Non tibi, sed certæ prælatum intellige morti.
 Ille nihil contrà: sed et hunc, et Persea vultu 30
 Alternò spectans; petat hunc ignorat, an illum.
 Cunctatusque brevi, contortam viribus hastam,
 Quantas ira dabat, nequicquam in Persea misit.
 Ut stetit illa toro; stratis tum denique Perseus
 Exsiluit: teloque ferox inimica remisso 35
 Pectora rupisset; nisi post altaria Phineus
 Isset: et (indignum) scelerato profuit ara.
 Fronte tamen Rhœti non irrita cuspis adhæsit.
 Qui postquam cecidit, ferrumque ex osse revulsum est,
 Palpitat, et positas adspersgit sanguine mensas. 40
 Tum verò indomitas ardescit vulgus in iras,
 Telaque conjiciunt: et sunt, qui Cephea dicant
 Cum genero debere mori. Sed limine tecti
 Exierat Cepheus; testatus jusque, fidemque,
 Hospitiique deos, ea, se prohibente, moveri. 45
 Bellica Pallas adest, et protegit ægide fratrem:
 Datque animos. Erat Indus Athis, quem, flumine Gange
 Edita, Limnate vitreis peperisse sub antris
 Creditur, egregius formâ: quam divite cultu
 Augebat, bis adhuc octonis integer annis; 50
 Inductus chlamydem Tyriam, quam limbus obibat
 Aureus: ornabant aurata monilia collum,
 Et madidos myrrhâ curvum crinale capillos.
 Ille quidém jaculo quamvis distantia misso
 Figere doctus erat; sed tendere doctior arcus. 55
 Tum quoque lenta manu flectentem cornua Perseus

Stipite, qui mediâ positus fumabat in aulâ,
 Perculit; et fractis confudit in ossibus ora.
 Hunc ubi laudatos jactantem in sanguine vultus
 Assyrius vidit Lycabas, junctissimus illi 60
 Et comes, et veri non dissimulator amoris;
 Postquam exhalantem sub acerbo vulnere vitam
 Deploravit Athin; quos ille tetenderat, arcus
 Adripit; et, 'Mecum tibi sint certamina,' dixit:
 'Nec longum pueri fato lætabere; quo plus 65
 Invidiæ, quàm laudis, habes.' Hæc omnia nondum
 Dixerat: emicuit nervo penetrabile telum:
 Vitatumque, tamen sinuosâ veste pependit.
 Vertit in hunc harpen, spectatam cæde Medusæ,
 Acrisioniades, adigitque in pectus. At ille 70
 Jam moriens, oculis sub nocte natantibus atrâ,
 Circumspexit Athin: seque adclinavit in illum:
 Et tulit ad manes junctæ solatia mortis.

Nec Phineus ausus concurrere cominus hosti,
 Intorquet jaculum: quod detulit error in Idan, 75
 Expertem frustra belli, et neutra arma secutum.
 Ille tuens oculis immitem Phinea torvis,
 'Quandoquidem in partes,' ait, 'abstrahor, accipe, Phineu,
 Quem fecisti hostem, pensaque hoc vulnere vulnus.'
 Jamque remissurus tractum de corpore telum 80
 Sanguine defectos cecidit collapsus in artus.

Hic quoque Cephenum post regem primus Odites
 Ense jacet Clymeni: Protenora perculit Hypseus:
 Hypsea Lyncides. Fuit et grandævus in illis
 Emathion, æqui cultor, timidusque deorum: 85
 Quem quoniam prohibent anni bellare, loquendo
 Pugnat; et incessit, scelerataque devovet arma.
 Huic Chromis amplexo tremulis altaria palmis

Demetit ense caput ; quod protinus incidit aræ :
 Atque ibi semanimi verba exsecrantia linguâ 90
 Edidit, et medios animam exspiravit in ignes.
 Plus tamen exhausto superest : namque omnibus unum
 Opprimere est animus. Conjurata undique pugnant
 Agmina pro causâ, meritum impugnante fidemque.
 Hâc pro parte socer frustrâ pius, et nova conjux, 95
 Cum genitrice, favent ; ululatuque atria complent.
 Sed sonus armorum superat, gemitusque cadentem :
 Pollutosque semel multo Bellona Penates
 Sanguine perfundit ; renovataque prælia miscet.
 Circueunt unum Phineus, et mille secuti 100
 Phinea. Tela volant hibernâ grandine plura
 Præter utrumque latus, præterque et lumen et aures.
 Applicat hinc humeros ad magnæ saxa columnæ :
 Tutaque terga gerens, adversaque in agmina versus,
 Sustinet instantes. Instabant parte sinistrâ 105
 Chaonius Molpeus, dextrâ Nabathæus Ethemon.
 Tigris ut, auditis diversâ valle duorum
 Exstimulata fame mugitibus armentorum,
 Nescit utrò potius ruat ; et ruere ardet utròque :
 Sic dubius Perseus, dextrâ lævâne feratur, 110
 Molpea trajecti submovit vulnere cruris ;
 Contentusque fugâ est. Neque enim dat tempus Ethe-
 mon ;
 Sed furit : et, cupiens alto dare vulnera collo,
 Non circumspectis exactum viribus ensem
 Fregit : et extremâ percussæ parte columnæ 115
 Lamina dissiluit ; dominique in gutture fixa est.
 Non tamen ad letum causas satis illa valentes
 Plaga dedit. Trepidum Perseus, et inermia frustrâ
 Brachia tendentem Cyllenide confodit harpe.

- Verum ubi virtutem turbæ succumbere vidit, 120
 ‘Auxilium,’ Perseus, ‘quoniam sic cogitis ipsi,’
 Dixit, ‘ab hoste petam; vultus avertite vestros,
 Si quis amicus adest:’ et Gorgonis extulit ora.
 ‘Quære alium, tua quem moveant miracula,’ dixit
 Thescelus: utque manu jaculum fatale parabat 125
 Mittere, in hoc hæsit signum de marmore gestu.
 Proximus huic Ampyx animi plenissima magni
 Pectora Lyncidæ gladio petit: inque petendo
 Dexterâ dirigit, nec citrà mōta, nec ultrà.
 At Nileus, qui se genitum septemplice Nilo 130
 Ementitus erat, clypeo quoque flumina septem
 Argento partim, partim cælaverat auro,
 ‘Adspice,’ ait, ‘Perseu, nostræ primordia gentis:
 Magna feres tacitas solatia mortis ad umbras,
 A tanto cecidisse viro.’ Pars ultima vocis 135
 In medio suppressa sono est: adapertaque velle
 Ora loqui credas; nec sunt ea pervia verbis.
 Increpat hos, ‘Vitioque animi, non crinibus,’ inquit,
 ‘Gorgoneis torpetis,’ Eryx: ‘incurrite mecum;
 Et prosternite humi juvenem, magica arma moventem.’
 Incursurus erat; tenuit vestigia tellus: 141
 Immotusque silex, armataque mansit imago.
 Hi tamen ex merito pœnam subiêre; sed unus
 Miles erat Persei, pro quo dum pugnat, Aconteus,
 Gorgone conspectâ saxo concrevit oborto. 145
 Quem ratus Astyages etiamnum vivere, longo
 Ense ferit: sonuit tinnitibus ensis acutis.
 Dum stupet Astyages, naturam traxit eandem:
 Marmoreoque manet vultus mirantis in ore.
 Nomina longa mora est mediâ de plebe virorum 150
 Dicere. Bis centum restabant corpora pugnæ:

Gorgone bis centum riguerunt corpora visâ.

Pœnitet injusti nunc denique Phinea belli.

Sed quid agat? Simulacra videt diversa figuris;

Agnoscitque suos: et nomine quemque vocatos 155

Poscit opem: credensque parum, sibi proxima tangit

Corpora: marmor erant. Avertitur; atque ita supplex,

Confessasque manus, obliquaque brachia tendens,

‘Vincis,’ ait, ‘Perseu: remove fera monstra; tuæque

Saxificos vultus, quæcumque ea, tolle Medusæ. 160

Tolle, precor. Non nos odium, regnive cupido

Compulit ad bellum: pro conjuge movimus arma.

Causa fuit meritis melior tua, tempore nostra.

Non cessisse piget. Nihil, o fortissime, præter

Hanc animam concede mihi: tua cætera sunt.’ 165

Talia dicenti, neque eum, quem voce rogabat,

Respicere audenti, ‘Quod,’ ait, ‘timidissime Phineu,

Et possum tribuisse, et magnum munus inertis est,

(Pone metum) tribuam: nullo violabere ferro.

Quin etiam mansura dabo monumenta per ævum; 170

Inque domo soceri semper spectabere nostri.

Ut mea se sponsi soletur imagine conjux.’

Dixit: et in partem Phorcynida transtulit illam,

Ad quam se trepido Phineus obverterat ore.

Tum quoque conanti sua flectere lumina cervix 175

Diriguit, saxoque oculorum induruit humor.

Sed tamen os timidum, vultusque in marmore supplex,

Submissæque manus, faciesque obnoxia mansit.

PROSERPINA A PLUTONE RAPTA.

v. 341.

Prima Ceres unco glebam dimovit aratro :
 Prima dedit fruges, alimentaue mitia terris : 180
 Prima dedit leges. Cereris sumus omnia munus.
 Illa canenda mihi est. Utinam modò dicere possem
 Carmina digna deæ ! certè dea carmine digna est.
 Vasta giganteis ingesta est insula membris
 Trinacris ; et magnis subjectum molibus urguet 185
 Ætherias ausum sperare Typhoëa sedes.
 Nititur ille quidem, pugnatque resurgere sæpe :
 Dextra sed Ausonio manus est subjecta Peloro :
 Læva, Pachyne, tibi ; Lilibæo crura premuntur :
 Degravat Ætna caput : sub quâ resupinus arenas 190
 Ejectat, flammamque fero vomit ore Typhoeus.
 Sæpe remoliri luctatur pondera terræ,
 Oppidaque, et magnos evolvere corpore montes.
 Inde tremit tellus : et rex pavet ipse silentûm.
 Ne pateat, latoque solum retegatur hiatu ; 195
 Immissusque dies trepidantes terreat umbras.
 Hanc metuens cladem tenebrosâ sede tyrannus
 Exierat : curruque atrorum vectus equorum
 Ambibat Siculæ cautus fundamina terræ,
 Postquam exploratum satis est loca nulla labare ; 200
 Depositique metus : videt hunc Erycina vagantem
 Monte suo residens, natumque amplexa volucrem ;
 ‘ Arma, manusque meæ, mea, nate, potentia,’ dixit,
 ‘ Illa, quibus superas omnes, cape tela, Cupido,
 Inque deî pectus celeres molire sagittas, 205

Cui triplicis cessit fortuna novissima regni.
 Tu superos, ipsumque Jovem, tu numina ponti
 Victa domas, ipsumque, regit qui numina ponti.
 Tartara quid cessant? cur non matrisque tuumque
 Imperium profers? agitur pars tertia mundi. 210

Et tamen in cœlo, quæ jam patientia nostra est,
 Spernimur: ac mecum vires minuuntur Amoris.
 Pallada nonne vides, jaculatricemque Dianam,
 Abscessisse mihi? Cereris quoque filia virgo,
 Si patiemur, erit: nam spes affectat easdem. 215

At tu, pro socio si qua est mea gratia regno,
 Junge deam patruo.' Dixit Venus. Ille pharetram
 Solvit: et arbitrio matris de mille sagittis
 Unam seposuit, sed quâ nec acutior ulla,
 Nec minùs incerta est, nec quæ magis audiat arcum. 220
 Oppositoque genu curvavit flexile cornu:
 Inque cor hamatâ percussit arundine Ditem.

Haud procul Hennæis lacus est a mœnibus altæ,
 Nomine Pergus, aquæ. Non illo plura Caystros
 Carmina cygnorum labentibus audit in undis. 225

Silya coronat aquas, cingens latus omne; suisque
 Frondibus, ut velo, Phœbeos submovet ictus.
 Frigora dant rami, Tyrios humus humida flores.
 Perpetuum ver est. Quo dum Proserpina luco
 Ludit, et aut violas, aut candida lilia carpit; 230

Dumque puellari studio calathosque sinumque
 Implet, et æquales certat superare legendo;
 Penè simul visa est, dilecta que, rapta que Diti:
 Usque adeò properatur amor. Dea territa mœsto
 Et matrem, et comites, sed matrem sæpius, ore 235
 Clamat: et, ut summâ vestem laniârat ab orâ,
 Collecti flores tunicis cecidère remissis.

Tantaque simplicitas puerilibus affuit annis,
Hæc quoque virgineum movit jactura dolorem.

Raptor agit currus, et nomine quemque vocatos 240
Exhortatur equos: quorum per colla jubaſque
Excutit obscurâ tinctas ferrugine habenas.
Perque lacus altos, et olentia sulfure fertur
Stagna Palicorum, ruptâ ferventia terrâ:
Et qua Bacchiadæ, bimari gens orta Corintho. 245
Inter inæquales posuerunt mœnia portus.

Est medium Cyanes, et Pisææ Arethusæ,
Quod coit angustis inclusum cornibus æquor.
Hic fuit, a cujus stagnum quoque nomine dictum est,
Inter Sicelidas Cyane celeberrima nymphas; 250
Agnovitque deum: 'Nec longiùs ibitis,' inquit:
'Non potes invitæ Cereris gener esse: roganda,
Non rapienda fuit. Quòd si componere magnis
Parva mihi fas est; et me dilexit Anapis.
Exorata tamen, nec, ut hæc, exterrita nupsi,' 255
Dixit: et, in partes diversas brachia tendens,
Obstitit. Haud ultrà tenuit Saturnius iram:
Terribilesque hortatus equos, in gurgitis ima
Contortum valido sceptrum regale lacerto
Condedit. Icta viam tellus in Tartara fecit, 260
Et pronos currus medio cratere recepit.

At Cyane, raptamque deam, contemptaque fontis
Jura sui mœrens, inconsolabile vulnus
Mente gerit tacitâ, lacrymisque absumitur omnis:
Et, quarum fuerat magnum modò numen, in illas 265
Extenuatur aquas. Molliri membra videres:
Ossa pati flexus: ungues posuisse rigorem:
Primaque de totâ tenuissima quæque liquescunt,
Cærulei crines, digitique, et crura, pedesque:

Nam brevis in gelidas membris exilibus undas 270

Transitus est. Post hæc tergumque, humerique, latusque,
Pectoraque in tenues abeunt evanida rivos.

Denique pro vivo vitiatas sanguine venas
Lympha subit: restatque nihil, quod prendere possis.

Interea pavidæ nequicquam filia matri 275

Omnibus est terris, omni quæsita profundo.

Illam non rutilis veniens Aurora capillis

Cessantem vidit, non Hesperus: illa duabus

Flammiferâ pinus manibus succendit ab Ætnâ;

Perque pruinosas tulit irrequieta tenebras. 280

Rursus, ut alma dies hebetârat sidera, natam

Solis ad occasum, solis quærebat ab ortu.

Fessa labore sitim collegerat; oraque nulli

Colluerant fontes: cùm tectam stramine vidit

Fortè casam; parvasque fores pulsavit: at inde 285

Prodit anus; divamque videt; lymphamque roganti,

Dulce dedit, tostâ quod coxerat antè polentâ.

Dum bibit illa datum, duri puer oris et audax

Constitit ante deam: risitque, avidamque vocavit.

Offensa est: neque adhuc epotâ parte loquentem 290

Cum liquido mistâ perfudit diva polentâ.

Combibit os maculas; et, quâ modò brachia gessit,

Crura gerit: cauda est mutatis addita membris:

Inque brevem formam, ne sit vis magna nocendi,

Contrahitur: parvâque minor mensura lacertâ est. 295

Mirantem, flentemque, et tangere monstra parantem

Fugit anum; latebramque petit: aptumque colori

Nomen habet, variis stellatus corpora guttis.

Quas dea per terras, et quas erraverit undas,

Dicere longa mora est. Quærenti defuit orbis. 300

Sicaniam repetit. Dumque omnia lustrat eundo;

Venit et ad Cyanen : ea, ni mutata fuisset,
Omnia narrâsset, sed et os et lingua volenti
Dicere non aderant : nec, quo loqueretur, habebat.
Signa tamen manifesta dedit : notamque parenti, 305
Illo fortè loco delapsam, gurgite sacro
Persephones zonam summis ostendit in undis.
Quam simul agnovit, tanquam tum denique raptam
Scîsset, inornatos laniavit diva capillos :
Et repetita suis percussit pectora palmis. 310
Nec scit adhuc ubi sit : terras tamen increpat omnes ;
Ingratasque vocat, nec frugum munere dignas.
Trinacriam ante alias, in quâ vestigia damni
Reperit. Ergo illic sævâ vertentia glebas
Fregit aratra manu ; parilique irata colonos 315
Ruricolasque boves leto dedit ; arvaque jussit
Fallere depositum, vitiataque semina fecit.
Fertilitas terræ, latum vulgata per orbem,
Cassa jacet : primis segetes moriuntur in herbis :
Et modò sol nimius, nimius modò corripit imber. 320
Sideraque, ventique nocent : avidæque volucres
Semina jacta legunt : lolium, tribulique fatigant
Triticeas messes, et inexpugnabile gramen.
Tùm caput Eleis Alpheiâs extulit undis :
Rorantesque comas a fronte removit ad aures : 325
Atque ait : ‘ O toto quæsitæ virginis orbe,
Et frugum genitrix, immensos siste labores :
Neve tibi fidæ violenta irascere terræ.
Terra nihil meruit : patuitque invita rapinæ.
Nec sum pro patriâ supplex : huc hospita veni. 330
Pisa mihi patria est ; et ab Elide ducimus ortum.
Sicaniam peregrina colo : sed gratior omni
Hæc mihi terra solo est. Hos nunc Arethusa penates,

Hanc habeo sedem ; quam tu, mitissima, ſerva.
 Mota loco cur ſim, tantique per æquoris undas 335
 Advehar Ortygiam, veniet narratibus hora
 Tempeſtiva meis ; cùm tu curisque levata,
 Et vultûs melioris eris. Mihi pervia tellus
 Præbet iter : ſubterque inas ablata cavernas
 Hic caput attollo, deſuetaque ſidera cerno. 340
 Ergo, dum Stygio ſub terris gurgite labor,
 Viſa tua eſt oculis illic Proſerpina noſtris.
 Illa quidem tris, nec adhuc interrta vultu ;
 Sed regina tamen, ſed opaci maxima mundi ;
 Sed tamen inferni pollens matrona tyranni. 345
 Mater ad auditas ſtupuit, ceu ſaxea, voces :
 Attonitæque diu ſimilis fuit : utque dolore
 Pulſa gravi gravis eſt amentia ; curribus auras
 Exit in ætherias : ibi toto nubila vultu
 Ante Jovem paſſis ſtetit invidioſa capillis. 350
 ‘Proque meo venio ſupplex tibi, Jupiter,’ inquit,
 ‘Sanguine, proque tuo. Si nulla eſt gratia matris ;
 Nata patrem moveat ; neu ſit tibi cura, precamur,
 Vilior illius, quòd noſtro eſt edita partu.
 En quæſita diu tandem mihi nata reperta eſt : 355
 Si reperire vocas, amittere certiùs ; aut ſi
 Scire ubi ſit, reperire vocas. Quòd rapta, feremus ;
 Dummodo reddat eam : neque enim prædone marito
 Filia digna tua eſt ; ſi jam mea filia digna eſt.’
 Jupiter excepit : ‘Commune eſt pignus onuſque 360
 Nata mihi tecum : ſed, ſi modò nomina rebus
 Addere vera placet, non hoc injuria factum,
 Verùm amor eſt : neque erit nobis gener ille pudori,
 Tu modò, diva, velis. Ut deſint cætera ; quantum eſt
 Eſſe Jovis fratrem ! quid quòd nec cætera deſunt, 365

Nec cedit nisi sorte mihi? Sed tanta cupido
 Si tibi discidii; repetat Proserpina cœlum:
 Lege tamen certâ; si nullos contigit illïc
 Ore cibos: nam sic Parcarum fœdere cautum est.'

Dixerat. At Cereri certum est educere natam. 370

Non ita fata sinunt: quoniam jejunia virgo
 Solverat: et, cultis dum simplex errat in hortis,
 Pœniceum curvâ decerpserat arbore pomum:
 Sumptaque pallenti septem de cortice grana
 Presserat ore suo: solusque ex omnibus illud 375
 Viderat Ascalaphus: quem quondam dicitur Orphne,
 Inter Avernales haud ignotissima nymphas,
 Ex Acheronte suo furvis peperisse sub antris.
 Vidit: et indicio reditum crudelis ademit.

Ingemuit regina Erebi; testemque profanam 380

Fecit avem: sparsumque caput Phlegethontide lymphâ

In rostrum, et plumas, et grandia lumina vertit.

Ille sibi ablatus fulvis amicitur ab alis;

Inque caput crescit; longosque reflectitur unguis;

Vixque movet natas per inertia brachia pennas; 385

Fœdaque fit volucris, venturi nuntia luctûs,

Ignavus bubo, dirum mortalibus omen.

At medius fratrisque sui mœstæque sororis

Jupiter ex æquo volventem dividit annum.

Nunc dea, regnorum numen commune duorum, 390

Cum matre est totidem, totidem cum conjuge menses.

Vertitur extemplo facies, et mentis, et oris:

Nam, modò quæ poterat Diti quoque mœsta videri,

Læta deæ frons est: ut sol, qui tectus aquosis

Nubibus antè fuit, victis ubi nubibus exit. 395

LIBER VI.

NIOBE IN STATUAM MUTATA.

v. 148.

Ante suos Niobe thalamos cognoverat illam,
 Tum cùm Mæoniam virgo Sipylumque colebat.
 Nec tamen admonita est pœnâ popularis Arachnes
 Cedere cœlitibus, verbisque minoribus uti.
 Multa dabant animos. Sed enim nec conjugis artes, 5
 Nec genus amborum, magnique potentia regni,
 Sic placuêre illi, quamvis ea cuncta placebant,
 Ut suâ progenies : et felicissima matrum
 Dicta foret Niobe, si non sibi visa fuisset.
 Nam sata Tiresiâ, venturi præscia, Manto 10
 Per medias fuerat, divino concita motu,
 Vaticinata vias : ‘ Ismenides, ite frequentes,
 Et date Latonæ, Latonigenisque duobus,
 Cum prece thura piâ : lauroque innectite crinem.
 Ore meo Latona jubet.’ Paretur : et omnes 15
 Thebæides jussis sua tempora frondibus ornant :
 Thuraque dant sanctis et verba precantia, flammis.
 Ecce venit comitum Niobe celeberrima turbâ,
 Vestibus intexto Phrygiis spectabilis auro :
 Et, quantum ira sinit, formosa : movensque decoro 20
 Cum capite immissos humerum per utrumque capillos
 Constitit : utque oculos circumtulit alta superbos ;
 ‘ Quis furor auditos,’ inquit, ‘ præponere visis
 Cœlestes ? aut cur colitur Latona per aras ;
 Numen adhuc sine thure meum est ? Mihi Tantalus auctor,

Cui licuit soli superiorum tangere mensas. 26
Pleïadum soror est genitrix mihi: maximus Atlas
Est avus, ætherium qui fert cervicibus axem:
Jupiter alter avus: socero quoque gloriior illo.
Me gentes metuunt Phrygiæ: me regia Cadmi 30
Sub dominâ est: fidibusque mei commissa mariti
Mœnia cum populis a meque viroque reguntur.
In quamcunque domûs adverto lumina partem,
Immensæ spectantur opes. Accedit eòdem
Digna deæ facies. Huc natas adjice septem, 35
Et totidem juvenes; et mox generosque nurusque.
Quærite nunc, habeat quam nostra superbia causam:
Nescio quoque audete satam Titanida Cæo
Latonam præferre mihi; cui maxima quondam
Exiguam sedem parituræ terra negavit. 40
Nec cœlo, nec humo, nec aquis dea vestra recepta est.
Exsul erat mundi; donec miserata vagantem,
'Hospita tu terris erras, ego,' dixit, 'in undis,'
Instabilemque locum Delos dedit. Illa duobus
Facta parens: uteri pars est hæc septima nostri. 45
Sum felix: quis enim neget hoc? felixque manebo.
Hoc quoque quis dubitet? tutum me copia fecit.
Major sum, quàm cui possit Fortuna nocere.
Multaque ut eripiat; multò mihi plura relinquet.
Excessêre metum mea jam bona. Fingite demi 50
Huic aliquid populo natorum posse meorum;
Non tamen ad numerum redigar spoliata duorum
Latonæ: turbâ quo quantum distat ab orbâ?
Ite sacris, properate sacris; laurumque capillis
Ponite." Deponunt; infectaque sacra relinquunt 55
Quodque licet, tacito venerantur murmure numen.
Indignata dea est: summoque in vertice Cynthi

Talibus est dictis geminâ cum prole locuta :
 ‘ En ego vestra parens, vobis animosa creatis,
 Et nisi Junoni, nulli cessura dearum, 60
 An dea sim, dubitor : perque omnia sæcula cultis
 Arceor, o nati, nisi vos succurritis, aris.
 Nec dolor hic solus : diro convicia facto
 Tantalus adjecit : vosque est postponere natis
 Ausa suis : et me (quod in ipsam recidat) orbam 65
 Dixit ; et exhibuit linguam scelerata paternam.’
 Adjectura preces erat his Latona relatis :
 ‘ Desine,’ Phœbus ait, ‘ (pœnæ mora longa) querelas.’
 Dixit idem Phœbe : celerique per aëra lapsu
 Contigerant tecti Cadmeïda nubibus arcem. 70
 Planus erat, latèque patens prope mœnia campus,
 Adsiduis pulsatus equis ; ubi turba rotarum,
 Duraque mollierant subjectas ungula glebas.
 Pars ibi de septem genitis Amphione fortes
 Conscendunt in equos, Tyrioque rubentia fugo 75
 Terga premunt ; auroque graves moderantur habenas.
 E quibus Ismenos, qui matri sarcina quondam
 Prima suæ fuerat, dum certum flectit in orbem
 Quadrupedes cursus, spumantiaque ora coërcet ;
 ‘ Hei mihi !’ conclamat ; medioque in pectore fixus 80
 Tela gerit, frænisque manu moriente remissis
 In latus a dextro paulatim defluit armo.
 Proximus, audito sonitu per inane pharetræ,
 Fræna dabat Sipylus : veluti cùm præscius imbris
 Nube fugit visâ, pendentiaque undique rector 85
 Carbasa deducit, ne quâ levis effluat aura.
 Fræna dabat. Dantem non evitabile telum
 Consequitur : summâque tremens cervice sagitta
 Hæsit ; et exstabat nudum de gutture ferrum.

- Ille, ut erat pronus, per colla admissa júbasque 90
 Volvitur; et calido tellurem sanguine fœdat.
 Phædimus infelix, et aviti nominis hæres
 Tantalus, ut solito finem imposuêre labori,
 Transierant ad opus nitidæ juvenile palæstræ:
 Et jam contulerant arcto luctantia nexu 95
 Pectora pectoribus; cùm tento concita cornu,
 Sicut erant juncti, trajecit utrumque sagitta.
 Ingemuêre simul; simul incurvata dolore
 Membra solo posuêre; simul suprema jacentes
 Lumina versârunt; animam simul exhalârunt. 100
 Adspicit Alphenor, laniataque pectora plangens
 Advolat, ut gelidos complexibus allevet artus:
 Inque pio cadit officio: nam Delius illi
 Intima fatifero rumpit præcordia ferro.
 Quod simul eductum, pars est pulmonis in hamis 105
 Eruta: cumque animâ cruor est effusus in auras.
 At non intonsum simplex Damasichthona vulnus
 Afficit. Ictus erat, quâ crus esse incipit, et quâ
 Molliâ nervosus facit internodia poples.
 Dumque manu tentat trahere exitiabile telum, 110
 Altera per jugulum pennis tenuis acta sagitta est.
 Expulit hanc sanguis: seque ejaculatus in altum
 Emicat, et longè terebratâ prosilit aurâ.
 Ultimus Ilioneus non profectura precando
 Brachia sustulerat: 'Dique o communiter omnes,' 115
 Dixerat; (ignarus non omnes esse rogandos)
 'Parcite.' Motus erat, cùm jam revocabile telum
 Non fuit, Arcitenens: minimo tamen occidit ille
 Vulnere; non altâ percusso corde sagittâ.
 Fama mali, populique dolor, lacrymæque suorum 120
 Tam subitæ matrem certam fecêre ruinæ,

Mirantem potuisse ; irascentemque quòd ausi
 Hoc essent superi, quòd tantum juris haberent.
 Nam pater Amphiôn, ferro per pectus adacto,
 Finierat moriens pariter cum luce dolorem. 125

Heu quantùm hæc Niobe Niobe distabat ab illâ,
 Quæ modò Latoïs populum submoverat aris,
 Et mediam tulerat gressus resupina per urbem,
 Invidiosa suis ; at nunc miseranda vel hosti !
 Corporibus gelidis incumbit ; et ordine nullo 130
 Oscula dispensat natos suprema per omnes.
 A quibus ad cœlum liventia brachia tendens,
 ‘Pascere, crudelis, nostro, Latona, dolore ;
 Pascere,’ ait ; ‘satiæque meo tua pectora luctu :
 [Corque ferum satia,’ dixit : ‘per funera septem] 135
 Efferor : exsulta ; victrixque inimica triumphæ.
 Cur autem victrix ? miseræ mihi plura supersunt,
 Quàm tibi felici : post tot quoque funera vinco.’

Dixerat : insonuit contento nervus ab arcu :
 Qui, præter Nioben unam, conterruit omnes. 140
 Illa malo est audax. Stabant cum vestibis atris
 Ante toros fratrum demisso crine sorores.
 E quibus una, trahens hærentia viscere tela,
 Imposito fratri, moribunda relanguit ore.
 Altera, solari miseram conata parentem, 145
 Conticuit subitò, duplicataque vulnere cæco est.
 [Oraque non pressit, nisi postquam spiritus exiit.]
 Hæc frustra fugiens collabitur ; illa sorori
 Immoritur : latet hæc ; illam trepidare videres.
 Sexque datis leto, diversaque vulnere passis, 150
 Ultima restabat : quam toto corpore mater,
 Totâ veste tegens, ‘Unam, minimamque relinque ;
 De multis minimam posco,’ clamavit, ‘et unam.’

Dumque rogat ; pro quâ rogat, occidit. Orba resedit
 Exanimes inter natos, natasque, virumque : 155
 Diriguitque malis. Nullos movet aura capillos.
 In vultu color est sine sanguine : lumina mœstis
 Stant immota genis : nihil est in imagine vivi.
 Ipsa quoque interiùs cum duro lingua palato
 Congelat, et venæ desistunt posse moveri. 160
 Nec flecti cervix, nec brachia reddere gestus,
 Nec pes ire potest : intra quoque viscera saxum est.
 Flet tamen, et validi circumdata turbine venti
 In patriam rapta est : ubi fixa cacumine montis
 Liquitur, et lacrymas etiamnum marmora manant. 165

TEREUS, PROCNE, PHILOMELA, IN AVES MUTATI.

v. 620.

Ad matrem veniebat Itys. Quid possit, ab illo
 Admonita est : oculisque tuens immitibus, ' Ah quàm
 Es similis patri ! ' dixit. Nec plura locuta,
 Triste parat facinus ; tacitâque exæstuat irâ.

Ut tamen accessit natus, matrique salutem 170
 Attulit, et parvis adduxit colla lacertis,
 Mixtaque blanditiis puerilibus oscula junxit ;
 Mota quidem est genitrix ; infractaque constitit ira :
 Invitique oculi lacrymis maduêre coactis.
 Sed simul ex nimîâ matrem pietate labare 175
 Sensit, ab hoc iterum est ad vultus versa sororis ;
 Inque vicem spectans ambos, ' Cur admovet, ' inquit,
 ' Alter blanditias ; raptâ silet altera linguâ ?
 Quam vocat hic matrem, cur non vocat illa sororem ?

Cui sis nupta vide, Pandione nata, marito. 180
 Degeneras: scelus est pietas in conjuge 'Tereo.'
 Nec mora; traxit Ityn, veluti Gangetica cervæ
 Lactentem fœtum per silvas tigris opacas.
 Utque domûs altæ partem tenuère remotam;
 Tendentemque manus, et jam sua fata videntem, 185
 'Eia,' et jam, 'mater,' clamantem, et colla petentem
 Ense ferit Procne, lateri quâ pectus adhæret:
 Nec vultum avertit. Satis illi ad fata vel unum
 Vulnus erat; jugulum ferro Philomela resolvit.
 Vivaque adhuc, animæque aliquid retinentia membra 190
 Dilaniant. Pars inde cavis exsultat ænīs:
 Pars verubus stridet: manant penetralia tabo.
 His adhibet conjux ignarum Terea mensis:
 Et patrii moris sacrum mentita, quod uni
 Fas sit adire viro, comites famulosque removit. 195
 Inde, sedens solio, Tereus, sublimis avito,
 Vescitur: inque suam sua viscera congerit alvum.
 Tantaque nox animi est, 'Ityn huc arcessite,' dixit.
 Dissimulare nequit crudelia gaudia Procne;
 Jamque suæ cupiens exsistere nuntia cladis; 200
 'Intus habes, quod poscis,' ait. Circumspicit ille,
 Atque ubi sit quærit. Quærenti, iterumque vocanti,
 Sicut erat sparsis furiali cæde capillis,
 Prosiliit, Ityosque caput Philomela cruentum
 Misit in ora patris: nec tempore maluit ullo 205
 Posse loqui, et meritis testari gaudia dictis.
 Thracius ingenti mensas clamore repellit,
 Vipereasque ciet Stygiâ de valle sorores:
 Et modò, si possit, reserato pectore diras
 Egerere inde dapes, demersaque viscera gestit: 210
 Flet modò, seque vocat bustum miserabile nati:

Nunc sequitur nudo genitas Pandione ferro.
 Corpora Cecropidum pennis pendere putares ;
 Pendebant pennis. Quarum petit altera silvas ;
 Altera tecta subit. Neque adhuc de pectore cædis 215
 Effluxêre notæ, signataque sanguine pluma est.
 Ille dolore suo, pœnæque cupidine velox,
 Vertitur in volucrum, cui stant in vertice cristæ :
 Prominet immodicum pro longâ cuspide rostrum.
 Nomen Epops volucris : facies armata videtur. 220
 Hic dolor ante diem, longæque extrema senectæ
 Tempora, Tartareas Pandiona misit ad umbras.

LIBER VII.

JASON ET MEDEA.

v. 1.

JAMQUE fretum Minyæ Pagasæâ puppe secabant,
 Multaque perpessi claro sub Iäsonè, tandem
 Contigerant rapidas limosi Phasidos undas.
 Dumque adeunt regem, Phryxæaque vellera poscunt ;
 Lexque datur numeris magnorum horrenda laborum ; 5
 Concipit interea validos Æetias ignes.

Postera depulerat stellas Aurora micantes :
 Conveniunt populi sacrum Mavortis in arvum ;
 Consistuntque jugis. Medio rex ipse resedit
 Agmine purpureus, sceptroque insignis eburno. 10

Ecce adamanteis Vulcanum naribus efflant
 Æripedes tauri : tactæque vaporibus herbæ
 Ardent. Utque solent pleni resonare camini,

Aut ubi terrenâ silices fornace soluti
 Concipiunt ignem liquidarum adspergine aquarum : 15
 Pectora sic intus clausas volventia flammas,
 Gutturæque usta sonant. Tamen illis Æsone natus
 Obvius it. Vertère truces venientis ad ora
 Terribiles vultus, præfixæque cornua ferro ;
 Pulvereumque solum pede pulsavère bisulco ; 20
 Fumificisque locum mugitibus implevère.
 Diriguère metu Minyæ. Subit ille ; nec ignes
 Sentit anhelatos, (tantum medicamina possunt)
 Pendulaque audaci mulcet palearia dextrâ :
 Suppositosque jugo pondus grave cogit aratri 25
 Ducere, et insuetum ferro proscindere campum.
 Mirantur Colchi : Minyæ clamoribus implent,
 Adjiciuntque animos. Galeâ tum sumit aênâ
 Vipereos dentes ; et aratos spargit in agros.
 Semina mollit humus, valido præincta veneno : 30
 Et crescunt, fiuntque sati nova corpora dentes.
 Et ubi visceribus gravidæ telluris imago
 Effecta est hominis, foeto consurgit in arvo :
 Quodque magis mirum, simul edita concutit arma.
 Quos ubi viderunt præacutæ cuspidis hastas 35
 In caput Hæmonii juvenis torquere paratos ;
 Demisère metu vultumque animumque Pelasgi.
 Ipsa quoque extimuit, quæ tutum fecerat illum :
 Utque peti juvenem tot vidit ab hostibus unum,
 Palluit ; et subito sine sanguine frigida sedit. 40
 Neve parùm valeant a se data gramina, carmen
 Auxiliare canit ; secretasque advocat artes.
 Ille, gravem medios silicem jaculatus in hostes,
 A se depulsum Martem convertit in ipsos.
 Terrigenæ pereunt per mutua vulnera fratres ; 45

Civilique cadunt acie. Gratantur Achivi:
Victoremque tenent; avidisque amplexibus hærent.

Pervigilem superest herbis sopire draconem;
Qui cristâ linguisque tribus præsignis, et uncis
Dentibus horrendus, custos erat arietis aurei. 50
Hunc postquam sparsit Lethæi gramine succi;
Verbaque ter dixit placidos facientia somnos,
Quæ mare turbatum, quæ concita flumina sistant;
Somnus in ignotos oculos subrepit: et auro
Heros Æsonius potitur: spolioque superbus, 55
Muneris auctorem secum, spolia altera, portans,
Victor Iölcias tetigit cum conjuge portus.

Hæmonia matres pro gnatis dona receptis,
Grandævique ferunt patres; congestaque flammâ
Thura liquefiunt, inductaque cornibus aurum 60
Victima vota cadit. Sed abest gratantibus Æson,
Jam propior leto, fessusque senilibus annis.
Cùm sic Æsonides: 'O cui debere salutem
Confiteor, conjux, quanquam mihi cuncta dedisti,
Excessitque fidem meritorum summa tuorum; 65
Si tamen hoc possunt: quid enim non carmina possint?
Deme meis annis, et demptos adde parenti.'

Nec tenuit lacrymas. Mota est pietate rogantis:
Dissimilemque animum subiit Æeta relictus.
Non tamen affectus tales confessa, 'Quod,' inquit, 70
'Excidit ore pio, conjux, scelus? ergo ego cuiquam
Posse tuæ videar spatium transcribere vitæ?
Nec sinat hoc Hecate; nec tu petis æqua: sed isto,
Quod petis, experiar majus dare munus, Iäson.
Arte meâ soceri longum tentabimus ævum, 75
Non annis revocare tuis. Modò diva triformis
Adjuvet; et præsens ingentibus adnuat ausis.'

Æsonis effœtum proferri corpus ad aras
 Jussit: et in plenos resolutum carmine somnos,
 Exanimi similem, stratis porrexit in herbis. 80
 Hinc procul Æsoniden, procul hinc jubet ire ministros:
 Et monet arcanis oculos remove profanos.
 Diffugiunt jussi. Sparsis Medea capillis
 Bacchantûm ritu flagrantès cîrcuit aras:
 Multifidasque faces in fossâ sanguinis atrâ 85
 Tingit: et intinctas geminis accendit in aris.
 Terque senem flammâ, ter aquâ, ter sulfure lustrat.
 Interea validum posito medicamen aëno
 Fervet; et exultat; spumisque tumentibus albet.
 Illic Hæmoniâ radices valle resectas, 90
 Seminaque, floresque, et succos incoquit acres.
 Adjicit extremo lapides Oriente petitos,
 Et, quas Oceani refluxum mare lavit, arenas.
 Addit et exceptas Lunâ pernocte pruinas.
 His et mille aliis postquam sine nomine rebus 95
 Propositum instruxit mortari barbara munus;
 Arenti ramo jampridem mitis olivæ
 Omnia confundit; summisque immiscuit ima.
 Ecce vetus calido versatus stipes aëno
 Fit viridis primò; nec longo tempore frondem 100
 Induit; et subitò gravidis oneratur olivis.
 At quâcunque cavo spumas ejecit aëno
 Ignis; et in terram guttæ cecidère calentes;
 Vernat humus: floresque, et mollia pabula surgunt.
 Quod simul ac vidit; stricto Medea recludit 105
 Ense senis jugulum: veteremque exire cruorem
 Passa, replet succis. Quos postquam combibit Æson
 Aut ore acceptos, aut vulnere; barba comæque
 Canitie positâ nigrum rapuère colorem.

Pulsa fugit macies : abeunt pallorque situsque ; 110
 Adjectoque cavæ suppleantur corpore venæ ;
 Membraque luxuriant. Æson miratur, et olim
 Antè quater denos hunc se reminiscitur annos.

FORMICÆ IN HOMINES MUTATÆ.

v. 517.

Æacus ingemuit ; tristique ita voce locutus :
 ‘ Dira lues irâ populis Junonis iniquæ 115
 Incidit, exosæ dictas a pellice terras.
 Dum visum mortale malum, tantæque latebat
 Causa nocens cladis ; pugnatum est arte medendi.
 Exitium superabat opem ; quæ victa jacebat.
 Principio cœlum spissâ caligine terras 120
 Pressit ; et ignavos inclusit nubibus æstus.
 Dumque quater junctis implevit cornibus orbem
 Luna ; quater plenum tenuata retexuit orbem ;
 Letiferis calidi spirârunt flatibus Austri.
 Constat et in fontes vitium venisse, lacusque ; 125
 Milliaque incultos serpentûm multa per agros
 Errâsse ; atquæ suis fluvios temerâsse venenis.
 Strage canum primâ, volucrumque, oviumque, boumque,
 Inque feris subiti deprensa potentia morbi.
 Concidere infelix validos miratur arator 130
 Inter opus tauros ; medioque recumbere sulco.
 Lanigeris gregibus, balatus dantibus ægros,
 Sponte suâ lanæque cadunt, et corpora tabent.
 Acer equus quondam, magnæque in pulvere famæ,
 Degenerat palmas ; veterumque oblitus honorum, 135
 Ad præsepe gemit, leto moriturus inert.

Non aper irasci meminit ; nec fidere cursu
 Cerva ; nec armentis incurrere fortibus ursi :
 Omnia languor habet : silvisque, agrisque, viisque
 Corpora fœda jacent : vitiantur odoribus auræ. 140
 Mira loquor : non illa canes, avidæque volucres,
 Non cani tetigêre lupi : dilapsa liquescunt ;
 Afflatuque nocent ; et agunt contagia latè.

Pervenit ad miseros damno graviore colonos
 Pestis, et in magnæ dominatur mœnibus urbis. 145
 Viscera torrentur primò : flammæque latentis
 Indicium rubor est, et ductus anhelitus ægrè.
 Aspera lingua tumet ; trepidisque arentia venis
 Ora patent : auræque graves captantur hiatu.
 Non stratum, non ulla pati velamina possunt ; 150

Dura sed in terrâ ponunt præcordia : nec fit
 Corpus humo gelidum, sed humus de corpore fervet.
 Nec moderator adest : inque ipsos sæva medentes
 Erumpit clades ; obsuntque auctoribus artes.
 Quò propior quisque est, servitque fidelius ægro ; 155

In partem leti citius venit. Utque salutis
 Spes abiit ; finemque vident in funere morbi ;
 Indulgent animis : et nulla, quid utile, cura est :
 Utile enim nihil est. Passim, positoque pudore,
 Fontibus, et fluviis, puteisque capacibus hærent : 160

Nec prius est exstincta sitis, quàm vita, bibendo.
 Inde graves multi nequeunt consurgere ; et ipsis
 Immoriuntur aquis : alius tamen haurit et illas.
 Tantaque sunt miseris invisi tædia lecti ;
 Prosiliunt : aut, si prohibent consistere vires, 165
 Corpora devolvunt in humum, fugiuntque penates
 Quisque suos : sua cuique domus funesta videtur.
 Et quia causa latet, locus est in crimine. Notis

Semanimes errare viis, dum stare valebant,
 Adspiceres ; flentes alios, terræque jacentes ; 170
 Lassaque versantes supremo lumina motu.

Quid mihi tunc animi fuit ? an, quod debuit esse,
 Ut vitam odissem, et cuperem pars esse meorum ?
 Quò se cunque acies oculorum flexerat ; illic 175
 Vulgus erat stratum : veluti cùm putria motis

Poma cadunt ramis, agitatâque ilice glandes.

Templa vides contrâ, gradibus sublimia longis :

Jupiter illa tenet. Quis non altaribus illis

Irrita thura tulit ? quoties pro conjuge conjux,

Pro gnato genitor, dum verba precantia dicit, 180

Non exoratis animam finivit in aris :

Inque manu thuris pars inconsumpta reperta est !

Admoti quoties templis, dum vota sacerdos

Concipit, et fundit purum inter cornua vinum,

Haud exspectato ceciderunt vulnere tauri ! 185

Ipse ego sacra Jovi pro me, patriâque, tribusque

Cùm facerem natis, mugitus victima diros

Edidit : et subito collapsa sine ictibus ullis

Exiguo tinxit subjectos sanguine cultros.

Fibra quoque ægra notas veri, monitusque deorum 190

Prodiderat : tristes penetrant ad viscera morbi.

Ante sacros vidi projecta cadavera postes,

Ante ipsas, quò mors foret invidiosior, aras.

Pars animam laqueo claudunt ; mortisque timorem

Morte fugant : ultroque vocant venientia fata. 195

Corpora missa neci nullis de more feruntur

Funeribus : neque enim capiebant funera portæ.

Aut inhumata premunt terras : aut dantur in altos

Indotata rogos. Et jam reverentia nulla est :

Deque rogis pugnant : alienisque ignibus ardent. 200

Qui lacryment, desunt : indefletæque vagantur
 Natarum matrumque animæ, juvenumque senumque :
 Nec locus in tumulos, nec sufficit arbor in ignes.

Attonitus tanto miserarum turbine rerum,
 “Jupiter ô,” dixi, “si non pudet esse parentem ; 205
 Aut mihi redde meos, aut me quoque conde sepulcro.”

Ille notam fulgore dedit, tonitruque secundo.
 “Accipio, sintque ista precor felicia mentis
 Signa tuæ,” dixi : “quod das mihi, pignorer, omen.”

Fortè fuit juxtà patulis rarissima ramis, 210

Sacra Jovi, quercus de semine Dodonæo.

Hic nos frugilegas adspeximus agmine longo

Grande onus exiguo formicas ore gerentes,

Rugosoque suum servantes cortice callem.

Dum numerum miror, “Totidem, pater optime,” dixi,

“Tu mihi da cives : et inania mœnia reple.” 216

Intremuit, ramisque sonum sine flamine motis

Alta dedit quercus. Pavido mihi membra timore

Horruerant, stabantque comæ. Tamen oscula terræ,

Roboribusque dedi : nec me sperare fatebar ; 220

Sperabam tamen : atque animo mea vota fovebam.

Nox subit : et curis exercita corpora somnus

Occupat. Ante oculos eadem mihi quercus adesse,

Et ramos totidem, totidemque animalia ramis

Ferre suis visa est ; parilique tremiscere motu : 225

Graniferumque agmen subjectis spargere in arvis.

Crescere quod subitò, et majus majusque videri,

Ac se tollere humo, rectoque adsistere trunco ;

Et maciem numerumque pedum, nigrumque colorem

Ponere ; et humanam membris inducere formam. 230

Somnus abit. Damno vigilans mea visa ; querorque

In superis opis esse nihil. At in ædibus ingens

Murmur erat : vocesque hominum exaudire videbar,
 Jam mihi desuetas. Dum suspicor has quoque somni;
 Ecce venit Telamon properus : foribusque reclusis, 235
 “Speque fideque, pater,” dixit, “majora videbis.
 Egredere.” Egredior ; qualesque in imagine somni
 Visus eram vidisse viros ; ex ordine tales
 Adspicio, agnoscoque. Adeunt ; regemque salutant.
 Vota Jovi solvo, populisque recentibus urbem 240
 Partior, et vacuos priscis cultoribus agros ;
 Myrmidonasque voco : nec origine nomina fraudo.
 Corpora vidisti. Mores, quos antè gerebant,
 Nunc quoque habent ; parcumque genus, patiensque labo-
 rum,
 Quæsitique tenax, et qui quæsitâ reservent.’ 245

LIBER VIII.

ICARI MORS.

v. 183.

Dædalus interea Creten, longumque perosus
 Exsilium, tractusque soli natalis amore,
 Clausus erat pelago. ‘Terras licet,’ inquit, ‘et undas
 Obstruat : at cœlum certè patet : ibimus illâc.
 Omnia possideat ; non possidet aëra Minos.’ 5
 Dixit : et ignotas animum dimittit in artes :
 Naturamque novat. Nam ponit in ordine pennas,
 A minimâ cœptas, longam brevior sequenti :
 Ut clivo crevisse putes. Sic rustica quondam

Fistula disparibus paulatim surgit arenis. 10

Tum lino medias, et ceris alligat imas.

Atque ita compositas parvo curvamine flectit ;

Ut veras imitentur aves. Puer Icarus unâ

Stabat : et, ignarus sua se tractare pericla,

Ore renidenti, modò quas vaga moverat aura, 15

Captabat plumas : flavam modò pollice ceram

Mollibat, lusuque suo mirabile patris

Impediebat opus. Postquam manus ultima cœptis

Imposita est ; geminas opifex libravit in alas

Ipse suum corpus : motâque pependit in aurâ. 20

Instruit et natum : ' Medioque ut limite curras,

Icare,' ait, ' moneo : ne, si demissior ibis,

Unda gravet pennas ; si celsior, ignis adurat.

Inter utrumque vola. Nec te spectare Boöten,

Aut Helicen jubeo, strictumve Orionis ense. 25

Me duce, carpe viam.' Pariter præcepta volandi

Tradit ; et ignotas humeris adcommodat alas.

Inter opus monitusque genæ maduère seniles :

Et patriæ tremuère manus. Dedit oscula nato

Non iterum repetenda suo : pennisque levatus 30

Antè volat ; comitique timet : velut ales, ab alto

Quæ teneram prolem producit in aëra nido.

Hortaturque sequi ; damnosasque erudit artes :

Et movet ipse suas, et nati respicit alas.

Hos aliquis, tremulâ dum captat arundine pisces, 35

Aut pastor baculo, stivâve innixus arator,

Vidit, et obstupuit : quique æthera carpere possent,

Credidit esse deos. Et jam Junonia lævâ

Parte Samos fuerant, Delosque, Parosque relictæ :

Dextra Lebynthos erant, fœcundaque melle Calymne : 40

Cùm puer audaci cœpit gaudere volatu ;

Deseruitque ducem : cœlique cupidine tractus
 Altius egit iter. Rapidi vicinia solis
 Mollit odoratas, pennarum vincula, ceras
 Tabuerant ceræ : nudos quatit ille lacertos : 45
 Remigioque carens non ullas percipit auras.
 Oraque cæruleâ, patrium clamantia nomen,
 Exeipiuntur aquâ : quæ nomen traxit ab illo.
 At pater infelix, nec jam pater, 'Icare,' dixit,
 'Icare,' dixit, 'ubi es ? quâ te regione requiram ? 50
 Icare,' dicebat : pennas adspexit in undis,
 Devovitque suas artes ; corpusque sepulcro
 Condidit, et tellus a nomine dicta sepulti.

Hunc miseri tumulo ponentem corpora nati
 Garrula ramosâ prospexit ab ilice perdix, 55
 Et plausit pennis, testataque gaudia cantu est ;
 Unica tunc volucris, nec visa prioribus annis,
 Factaque nuper avis, longum tibi, Dædalé, crimen.
 Namque huic tradiderat, fatorum ignara, docendam
 Progeniem germana suam, natalibus actis 60
 Bis puerum senis, animi ad præcepta capacis.
 Ille etiam medio spinas in pisce notatas
 Traxit in exemplum : ferroque incidit acuto
 Perpetuos dentes ; et serræ reperit usum.
 Primus et ex uno duo ferrea brachia nodo 65
 Vinxit ; ut, æquali spatio distantibus illis,
 Altera pars staret ; pars altera duceret orbem.

Dædalus invidit ; sacrâque ex arce Minervæ
 Præcipitem mittit, lapsum mentitus. At illum,
 Quæ favet ingeniis, excepit Pallas : avemque 70
 Reddidit, et medio velavit in aëre pennis.
 Sed vigor ingenii quondam velocis in alas,
 Inque pedes abiit : nomen, quod et antè, remansit.

Non tamen hæc altè volucris sua corpora tollit,
 Nec facit in ramis, altoque cacumine, nidos ; 75
 Propter humum volitat : ponitque in sepibus ova :
 Antiquique memor metuit sublimia casûs.

PHILEMON ET BAUCIS.

v. 618.

Sic ait : ' Immensa est, finemque potentia cœli
 Non habet : et quidquid superi voluère, peractum est.
 Quòque minùs dubites ; tiliæ cóntermina quercus 80
 Collibus est Phrygiis, modico circumdata muro.
 Haud procul hinc stagnum ; tellus habitabilis olím ;
 Nunc celebres mergis, fulicisque palustribus undæ.
 Jupiter huc, specie mortali, cumque parente
 Venit Atlantiades positis caducifer alis. 85
 Mille domos adière, locum requiemque petentes :
 Mille domos clausère seræ. Tamen una recepit,
 Parva quidem, stipulis et cannâ tecta palustri :
 Sed pia Baucis anus, parilique ætate Philemon
 Illâ sunt annis juncti juvenilibus ; illâ 90
 Consenuère casâ : paupertatemque fatendo
 Effecère levem, nec iniquâ mente ferendam.
 Nec refert, dominos illic, famulosne requiras ;
 Tota domus, duo sunt : îdem parentque jubentque.
 Ergo ubi cœlicolæ parvos tetigère penates ; 95
 Submissoque humiles intrârunt vertice postes ;
 Membra senex posito jussit relevare sedili ;
 Quo superinjecit textum rude sedula Baucis.
 Inde foco tepidum cinerem dimovit : et ignes

Suscitat hesternos ; foliisque et cortice sicco 100

Nutrit ; et ad flammâs a nimâ producit anili :

Multifidasque faces, ramaliaque arida tecto

Detulit, et minuit, parvoque admovit aëno.

Quodque suus conjux riguo collegerat horto,

Truncat olus foliis. Furcâ levat ille bicorni 105

Sordida terga suis, nigro pendentia tigno :

Servatoque diu resecat de tergore partem

Exiguam ; sectamque domat ferventibus undis.

Interea medias fallunt sermonibus horas :

Sentiri que moram prohibent. Erat alveus illic 110

Fagineus, curvâ clavo suspensus ab ansâ :

Is tepidis impletur aquis ; artusque fovendos

Accipit. In medio torus est de mollibus ulvis

Impositus lecto, spondâ pedibusque salignis.

Vestibus hunc velant, quas non nisi tempore festo 115

Sternere consuêrant : sed et hæc vilisque vetusque

Vestis erat, lecto non indignanda saligno.

Adcubuêre dei. Mensam succincta tremensque

Ponit anus. Mensæ sed erat pes tertius impar :

Testa parem fecit. Quæ postquam subdita clivum 120

Sustulit ; æquatam mentæ tersêre virentes.

Ponitur hîc bicolor sinceræ bacca Minervæ,

Conditaque in liquidâ corna autumnalia fæce,

Intubaque, et radix, et lactis massa coacti ;

Ovaque, non acri leviter versata favillâ ; 125

Omnia fictilibus. Post hæc cælatus eâdem

Sistitur argillâ crater ; fabricataque fago

Pocula, quâ cava sunt flaventibus illita ceris.

Parva mora est ; epulasque foci misêre calentes :

Nec longæ rursus referuntur vina senectæ ; 130

Dantque locum mensis paulum seducta secundis.

Hic nux, hic mixta est rugosis carica palmis,
 Prunaque, et in patulis redolentia mala canistris,
 Et de purpureis collectæ vitibus uvæ.
 Candidus in medio favus est. Super omnia vultus 135
 Accessère boni: nec iners pauperque voluntas.

Interea, quoties haustum cratera repleti
 Sponte suâ, per seque vident succrescere vina,
 Attoniti novitate pavent, manibusque supinis
 Concipiunt Baucisque preces, timidusque Philemon: 140
 Et veniam dapibus, nullisque paratibus orant.

Unicus anser erat, minimæ custodia villæ:
 Quem dîs hospitibus domini mactare parabant:
 Ille celer pennâ tardos ætate fatigat;
 Eluditque diu: tandemque est visus ad ipsos 145
 Confugisse deos. Superi vetuère necari;
 "Dique sumus; meritasque luet vicinia pœnas
 Impia," dixerunt: "vobis immunibus hujus
 Esse mali dabitur: modò vestra relinquitte tecta;
 Ac nostros comitate gradus; et in ardua montis 150
 Ite simul." Parent ambo, baculisque levati
 Nituntur longo vestigia ponere clivo.

Tantum aberant summo, quantum semel ire sagitta
 Missa potest: flexère oculos, et mersa palude
 Cætera prospiciunt: tantùm sua tecta manere. 155
 Dumque ea mirantur; dum deflent fata suorum:
 Illa vetus dominis etiam casa parva duobus,
 Vertitur in templum: furcas subiære columnæ:
 Stramina flavescent; adopertaque marmore tellus,
 Cælataque fores, aurataque tecta videntur. 160
 Talia cum placido Saturnius edidit ore:
 "Dicite, juste senex, et fœmina conjuge justo
 Digna, quid optetis." Cum Baucide pauca locutus,

Consilium superis aperit commune Philemon :

“Esse sacerdotes, delubraque vestra tueri . 165

Poscimus : et quoniam concordēs egimus annos ;

Auferat hora duos eadem : nec conjugis unquam

Busta meæ videam ; neu sim tumulandus ab illâ.”

Vota fides sequitur : templi tutela fuêre,

Donec vita data est. Annis ævoquē soluti 170

Ante gradus sacros cūm starent fortē, locique

Inciperent casus ; frondere Philemona Baucis,

Baucida conspexit senior frondere Philemon.

Jamque super gelidos crescente cacumine vultus,

Mutua, dum licuit, reddebant dicta ; “Valeque, 175

O conjux,” dixêre simul, simul abdita tēxit

Ora frutex. Ostendit adhuc Tyaneius illîc

Incola de geminâ vicinos arbore truncos.

Hæc mihi non vani (neque erat cur fallere vellent)

Narravêre senes. Equidem pendentia vidi 180

Serta super ramos : ponensque recentia, dixi,

“Cura pii dîs sunt, et, qui coluêre, coluntur.”

LIBER IX.

HERCULIS MORS.

v. 134.

Longa fuit medii mora temporis : actaque magni

Herculis implêrant terras, odiumque novercæ.

Victor ab Æchaliâ Cenæo sacra parabat

Vota Jovi, cūm Fama loquax præcessit ad aures,

Deïanira, tuas, (quæ veris addere falsa 5
 Gaudet, et e minimâ sua per mendacia crescit)
 Amphitryoniaden Iöles ardore teneri.
 Credit amans: Venerisque novæ perterrita famâ
 Indulsit primò lacrymis; flendoque dolorem
 Diffudit miseranda suum: mox deinde, 'Quid autem 10
 Flemus?' ait; 'pellex lacrymis lætabitur istis;
 Quæ quoniam adventat, properandum, aliquidque novan-
 dum est.

Conquerar, an sileam? repetam Calydonâ, morene?
 Excedam tectis? an, si nihil amplius, obstem?

Incursum animus varios habet. Omnibus illi 15
 Prætulit imbutam Neseo sanguine vestem
 Mittere; quæ vires defecto reddat amori.
 Ignaroque Lichæ, quid tradat nescia, luctus
 Ipsa suos tradit: blandisque miserrima verbis
 Dona det illa viro, mandat. Capit inscius heros, 20
 Induiturque humeris Lernææ virus Echidnæ.

Thura dabat primis, et verba precantia, flammis;
 Vinaque marmoreas paterâ fundebat in aras:
 Incaluit vis illa mali; resolutaque flammis
 Herculeos abiit, latè diffusa, per artus. 25

Dum potuit, solitâ gemitum virtute repressit.
 Victa malis postquam patientia, repulit aras;
 Implevitque suis nemorosum vocibus Æten.

Nec mora; letiferam conatur scindere vestem:
 Quâ trahitur, trahit illa cutem; fœdumque relatu, 30
 Aut hæret membris frustrâ tentata revelli;

Aut laceros artus, et grandia detegit ossa.
 Ipse cruor, gelido ceu quondam lamina candens
 Tincta lacu, stridit; coquiturque ardente veneno.
 Nec modus est: sorbent avidæ præcordia flammæ: 35

Cœruleusque fluit toto de corpore sudor :
 Ambustique sonant nervi : cæcâque medullis
 Tabe liquefactis, tendens ad sidera palmas,
 ‘Cladibus,’ exclamat; ‘Saturnia, pascere nostris :
 Pascere : et hanc pestem specta, crudelis, ab alto : 40
 Corque ferum satia. Vel si miserandus et hosti ;
 (Hostis enim tibi sum) diris cruciatibus ægram,
 Invisamque animam, natamque laboribus, aufer.
 Mors mihi munus erit : decet hæc dare dona novercam.
 Ergo ego fœdantem perëgrino templa cruore 45
 Busirin domui ? sævoque alimenta parentis
 Antæo eripui ? nec me pastoris Iberi
 Forma triplex ; nec forma triplex tua, Cerbere, movit ?
 Vosne manus validi pressistis cornua tauri ?
 Vestrum opus Elis habet, vestrum Stymphalides undæ, 50
 Partheniumque nemus ? vestrâ virtute relatus
 Thermodontiaco cælatus balteus auro,
 Pomaque ab insomni malè custodita dracone ?
 Nec mihi Centauri potuère resistere, nec mi
 Arcadiæ vastator aper ; nec profuit Hydræ 55
 Crescere per damnum, geminasque resumere vires ?
 Quid ? cùm Thracas equos, humano sanguine pingues,
 Plenaque corporibus laceris præsepia vidi,
 Visaque dejeci, dominumque ipsosque peremi ?
 His elisa jacet moles Nemeæa lacertis ? 60
 Hæc cælum cervice tuli ? Defessa jubendo est
 Sæva Jovis conjux : ego sum indefessus agendo.
 Sed nova pestis adest : cui nec virtute resisti,
 Nec telis armisve potest. Pulmonibus errat
 Ignis edax imis, perque omnes pascitur artus. 65
 At valet Eurystheus, et sunt, qui credere possint
 Esse deos ?’ Dixit. Perque altum saucius Œten

Haud aliter graditur, quàm si venabula tigris
 Corpore fixa gerat, factique refugerit auctor.
 Sæpe illum gemitus edentem, sæpe frementem, 70
 Sæpe retentantem totas infringere vestes,
 Sternentemque trabes, irascentemque videres
 Montibus, aut patrio tendentem brachia cœlo.

Arboribus cæsis, quas ardua gesserat Cete,
 Inque pyram structis, arcus pharetramque capacem, 75
 Regnaque visûras iterum Trojana sagittas,
 Ferre jubes Pæante satum: quo flamma ministro
 Subdita: dumque avidis comprehenditur ignibus agger;
 Congeriem silvæ Nemeæo vellere summam
 Sternis: et impositâ clavæ cervice recumbis, 80
 Haud alio vultu, quàm si conviva jaceres,
 Inter plena meri redimitus pocula sertis.

Jamque valens, et in omne latus diffusa sonabat,
 Securosque artus, contemptoremque petebat
 Flamma suum. Timuère dei pro vindice terræ. 85
 Quos ita (sensit enim) læto Saturnius ore
 Jupiter alloquitur: 'Nostra est timor iste voluptas,
 O superi: totoque libens mihi pectore grator,
 Quòd memoris populi dicor rectorque paterque:
 Et mea progenies vestro quoque tuta favore est. 90
 Nam quanquam ipsius datur hoc immanibus actis;
 Obligor ipse tamen. Sed enim, ne pectora vano
 Fida metu paveant, Cætæas spernite flammæ.
 Omnia qui vicit, vincet, quos cernitis, ignes,
 Nec nisi maternâ Vulcanum parte potentem 95
 Sentiet. Æternum est, a me quod traxit, et expers,
 Atque immune necis, nullâque domabile flammâ.
 Idque ego defunctum terrâ cœlestibus oris
 Accipiam, cunctisque meum lætabile factum

Dîs fore confido. Si quis tamen Hercule, si quis 100
 Fortè deo doliturus erit, data præmia nolet:
 Sed meruisse dari sciet; invitique probabit.'

Adsensêre dei. Conjux quoque regia visa est
 Cætera non duro, duro tamen ultima vultu
 Dicta tulisse Jovis; seque indoluisse notatam. 105

Interea, quodcunque fuit populabile flammæ,
 Mulciber abstulerat; nec cognoscenda remansit
 Herculis effigies; nec quidquam ab origine ductum
 Matris habet: tantùmque Jovis vestigia servat.
 Utque novus serpens, positâ cum pelle senectâ, 110
 Luxuriare solet, squamâque virere recenti;
 Sic, ubi mortales Tirynthius exuit artus,
 Parte sui meliore viget; majorque videri
 Cœpit; et augustâ fieri gravitate verendus.
 Quem pater omnipotens, inter cava nubila raptum, 115
 Quadrijugo curru radiantibus intulit astris.

LIBER X.

ORPHEUS ET EURYDICE.

v. 1.

Inde per immensum croceo velatus amictu
 Aëra digreditur, Ciconumque Hymenæus ad oras
 Tendit; et Orpheâ nequicquam voce rogatur.
 Affuit ille quidem: sed nec solemnia verba,
 Nec lætos vultus, nec felix attulit omen. 5
 Fax quoque, quam tenuit, lacrymoso stridula fumo
 Usque fuit, nullosque invenit motibus ignes.

Exitus auspicio gravior : nam nupta, per herbas
Dum nova Naiadum turbâ comitata vagatur,
Decidit, in talum serpentis dente recepto. 10
Quam satis ad superas postquam Rhodopeius auras
Deflevit vates ; ne non tentaret et umbras,
Ad Styga Tænariâ est ausus descendere portâ.
Perque leves populos, simulacraque functa sepulcris,
Persephonen adiit, inamœnaque regna tenentem 15
Umbrarum dominum : pulsisque ad carmina nervis
Sic ait ; ‘ O positi sub terrâ numina mundi,
In quem recidimus quidquid mortale creamur ;
Si licet, et, falsi positis ambagibus oris,
Vera loqui sinitis ; non huc, ut opaca viderem 20
Tartara, descendi ; nec uti villosa colubris
Terna Medusæi vincirêm guttura monstri.
Causa viæ conjux : in quam calcata venenum
Vipera diffudit ; crescentesque abstulit annos.
Posse pati volui : nec me tentâsse negabo. 25
Vicit Amor. Superâ deus hic benè notus in orâ est.
An sit et hîc, dubito : sed et hîc tamen auguror esse.
Famaque si veterem non est mentita rapinam,
Vos quoque junxit Amor. Per ego hæc loca plena timoris,
Per Chaos hoc ingens, vastique silentia regni, 30
Eurydices, oro, properata retexite fila.
Omnia debemur vobis ; paulùmque morati,
Seriùs aut citiùs sedem properamus ad unam.
Tendimus huc omnes, hæc est domus ultima : vosque
Humani generis longissima regna tenetis. 35
Hæc quoque, cùm justos matura peregerit annos,
Juris erit vestri. Pro munere poscimus usum.
Quèd si fata negant veniam pro conjuge, certum est
Nolle redire mihi. Leto gaudete duorum.’

Talia dicentem, nervosque ad verba moventem, 40
 Exsanguis flebant animæ. Nec Tantalus undam
 Captavit refugam: stupuitque Ixionis orbis.
 Nec carpsêre jecur volucres: urnisque vacârunt
 Belides: inque tuo sedisti, Sisyphe, saxo.
 Tum primùm lacrymis victarum carmine fama est 45
 Eumenidum maduisse genas: nec regia conjux
 Sustinet oranti, nec qui regit ima, negare:
 Eurydicenque vocant. Umbras erat illa recentes
 Inter: et incessit passu de vulnere tardo.
 Hanc simul et legem Rhodopeïus accipit heros, 50
 Ne flectat retro sua lumina; donec Avernas
 Exierit valles: aut irrita dona futura.

Carpitur acclivus per muta silentia trames,
 Arduus, obscurus, caligine densus opacâ.
 Nec procul abfuerunt telluris margine summæ. 55
 Hic, ne deficeret, metuens, avidusque videndi,
 Flexit amans oculos: et protinus illa relapsa est.
 Brachiaque intendens, prendique et prendere certans,
 Nil nisi cedentes infelix arripit auras.

Jamque iterum moriens non est de conjuge quidquam 60
 Questa suo: quid enim nisi se quereretur amatam?
 Supremumque vale, quod jam vix auribus ille
 Acciperet, dixit: revolutaque rursus eòdem est.

Non aliter stupuit geminâ nece conjugis Orpheus,
 Quàm tria qui timidus, medio portante catenas, 65
 Colla canis vidit: quem non pavor antè reliquit,
 Quàm natura prior, saxo per corpus oborto:
 Quique in se crimen traxit, voluitque videri
 Olenos esse nocens: tuque o confisa figuræ,
 Infelix Lethæa, tuæ; junctissima quondam 70
 Pectora, nunc lapides, quos humida sustinet Ide.

Orantem, frustrâque iterum transire volentem,
 Portitor arcuerat. Septem tamen ille diebus
 Squalidus in ripâ, Cereris sine munere, sedit.
 Cura, dolorque animi, lacrymæque alimenta fuêre. 75
 Esse deos Erebi crudeles questus, in altam
 Se recipit Rhodopen, pulsumque Aquilonibus Hæmon.

HYACINTHUS IN FLOREM MUTATUS.

v. 162.

Te quoque, Amyclide, posuisset in æthere Phœbus,
 Tristia si spatium ponendi Fata dedissent.
 Quâ licet, æternus tamen es: quotiesque repellit 80
 Ver hiemem, Piscique Aries succedit aquoso;
 Tu toties oreris, viridique in cespite vernas.
 Jamque ferè medius Titan venientis et actæ
 Noctis erat, spatioque pari distabat utrimque:
 Corpora veste levant, et succo pinguis olivi 85
 Splendescunt, latique ineunt certamina disci.
 Quem priùs aërias libratum Phœbus in auras
 Misit, et oppositas disjecit pondere nubes.
 Recidit in solidam longo pòst tempore terram
 Pondus: et exhibuit junctam cum viribus artem. 90
 Protinus imprudens, actusque cupidine ludi,
 Tollere Tænarides orbem properabat: at illum
 Dura repercusso subjecit ab aëre tellus
 In vultus, Hyacinthe, tuos. Expalluit æquè,
 Ac puer, ipse deus: collapsosque excipit artus: 95
 Et modò te refovet: modò tristia vulnere siccant:
 Nunc animam admotis fugientem sustinet herbis.

Nil prosunt artes : erat immedicabile vulnus.
 Ut si quis violas, riguove papaver in horto,
 Liliaque infringat, fulvis hærentia virgis ; 100
 Marcida demittant subitò caput illa gravatum ;
 Nec se sustineant ; spectentque cacumine terram :
 Sic vultus moriens jacet ; et defecta vigore
 Ipsa sibi est oneri cervix ; humeroque recumbit.
 ‘ Laberis, Æbalide, primâ fraudate juventâ,’ 105
 Phœbus ait : ‘ videoque tuum, mea crimina, vulnus.
 Tu dolor es, facinusque meum. Mea dextera leto
 Inscribenda tuo est. Ego sum tibi funeris auctor.
 Quæ mea culpa tamen ? nisi si lusisse, vocari
 Culpa potest : nisi culpa potest, et amâsse, vocari. 110
 Atque utinam pro te vitam, tecumve liceret
 Reddere ! sed quoniam fatali lege tenemur,
 Semper eris mecum, memorique hærebis in ore.
 Te lyra, pulsa manu, te carmina nostra sonabunt :
 Flosque novus scripto gemitus imitabere nostros. 115
 Tempus et illud erit, quo se fortissimus heros
 Addat in hunc florem ; folioque legatur eodem.’
 Talia dum vero memorantur Apollinis ore,
 Ecce cruor, qui fusus humi signaverat herbam,
 Desinit esse cruor : Tyrioque nitentior ostro 120
 Flos oritur ; formamque capit, quam lilia : si non
 Purpureus color huic, argenteus esset in illis.
 Non satis hoc Phœbo est, (is enim fuit auctor honoris)
 Ipse suos gemitus foliis inscribit ; et ‘ AI, AI’
 Flos habet inscriptum : funestaque litera ducta est. 125
 Nec genuisse pudet Sparten Hyacinthon : honorque
 Durat in hoc ævi, celebrandaque more priorum
 Annua prælatâ redeunt Hyacinthia pompâ.

LIBER XI.

MIDAS.

v. 89.

Hunc adsueta cohors Satyri, Bacchæque frequentant :
 At Silenus abest. Titubantem annisque meroque
 Ruricolæ cepère Phryges : vinctumque coronis
 Ad regem traxêre Midan : cui Thracius Orpheus .
 Orgia tradiderat, cum Cecropio Eumolpo. 5
 Qui simul agnovit socium comitemque sacrorum,
 Hospitis adventu festum genialiter egit
 Per bis quinque dies, et junctas ordine noctes.
 Et jam stellarum sublime coëgerat agmen
 Lucifer undecimus, Lydos cùm lætus in agros 10
 Rex venit ; et juveni Silenum reddit alumno.
 Huic deus optandi gratum, sed inutile, fecit
 Muneris arbitrium, gaudens altore recepto.
 Ille malè usurus donis, ait, ‘ Effice, quidquid
 Corpore contigero, fulvum vertatur in aurum.’ 15
 Adnuît optatis : nocituraque munera solvit
 Liber ; at indoluit, quòd non meliora petisset.
 Lætus abit ; gaudetque malo Berecynthius heros :
 Pollicitamque fidem tangendo singula tentat.
 Vixque sibi credens, non altâ fronde virentem 20
 Ilice detraxit virgam : virga aurea facta est.
 Tollit humo saxum : saxum quoque palluit auro.
 Contigit et glebam : contactu gleba potenti
 Massa fit. Arentes Cereris decerpsit aristas :
 Aurea messis erat. Demptum tenet arbore pomum : 25

Hesperidas donâsse putes. Si postibus altis
 Admovit digitos ; postes radiare videntur.
 Ille etiam liquidis palmas ubi laverat undis,
 Unda fluens palmis Danaën eludere posset.

Vix spes ipse suas animo capit, aurea fingens 30

Omnia. Gaudenti mensas posuère ministri,
 Exstructas dapibus, nec tostæ frugis egentes.
 Tum verò, sive ille suâ Cerealia dextrâ
 Munera contigerat, Cerealia dona rigeabant.
 Sive dapes avido convellere dente parabat, 35
 Lamina fulva dapes admoto dente nitēbant.

Miscuerat puris auctorem muneris undis,
 Fusile per rictus aurum fluitare videres.

Attonitus novitate mali, divesque, miserque
 Effugere optat opes : et, quæ modò voverat, odit. 40

Copia nulla famem relevat : sitis arida guttur
 Urit, et invisio meritis torquetur ab auro.

Ad cœlumque manus et splendida brachia tollens,
 ‘Da veniam, Lenæ pater ; peccavimus,’ inquit :
 ‘Sed miserere, precor, speciosoque eripe damno.’ 45

Mite deûm numen Bacchus peccâsse fatentem
 Restituit, pactamque fidem, data munera, solvit.

‘Neve malè optato maneat circumlitus auro,
 Vade,’ ait, ‘ad magnis vicinum Sardibus amnem ;
 Perque jugum montis labentibus obviis undis 50

Carpe viam ; donec venias ad fluminis ortus.
 Spumiferoque tuum fonti, quâ plurimus exit,
 Subde caput : corpusque simul, simul elue crimen.’

Rex jussæ succedit aquæ. Vis aurea tinxit
 Flumen, et humano de corpore cessit in amnem. 55

Nunc quoque jam veteris percepto semine venæ
 Arva rigent, auro madidis pallentia glebis.

Ille, perosus opes, silvas et rura colebat,
 Panaque montanis habitantem semper in antris.
 Pingue sed ingenium mansit: nocituraque, ut antè, 60
 Rursus erant domino stolidæ præcordia mentis.
 Nam, freta prospiciens, latè riget arduus alto
 Tmolus in adscensu, clivoque extentus utroque,
 Sardibus hinc, illinc parvis finitur Hypæpis.
 Pan ibi dum teneris jactat sua carmina nymphis, 65
 Et leve ceratâ modulatur arundine carmen;
 Ausus Apollineos præ se contemnere cantus,
 Judice sub Tmolo certamen venit ad impar.

Monte suo senior judex consedit; et aures
 Liberat arboribus. Quercu coma cærula tantùm 70
 Cingitur; et pendent circum cava tempora glandes.
 Isque deum pecoris spectans, 'In judice,' dixit,
 'Nulla mora est.' Calamis agrestibus insonat ille:
 Barbaricoque Midan (aderat nam fortè canenti)
 Carmine delinit. Post hunc sacer ora retorsit 75
 Tmolus ad os Phœbi: vultum sua silva secuta est.
 Ille caput flavum lauro Parnasside vinctus
 Verrit humum Tyrio saturatâ murice pallâ:
 Instructamque fidem gemmis et dentibus Indis
 Sustinet a lævâ: tenuit manus altera plectrum. 80
 Artificis status ipse fuit. Tum stamina docto
 Pollice sollicitat: quorum dulcedine captus
 Pana jubet Tmolus citharæ submittere cannas.

Judicium sanctique placet sententia montis
 Omnibus. Arguitur tamen, atque injusta vocatur 85
 Unius sermone Midæ. Nec Delius aures
 Humanam stolidas patitur retinere figuram;
 Sed trahit in spatium, villisque albentibus implet;
 Instabilesque imo facit; et dat posse moveri.

Cætera sunt hominis : partem damnatur in unam : 90
Induiturque aures lentè gradientis aselli.

Ille quidem celat, turpique onerata pudore
Tempora purpureis tentat velare tiaris.
Sed, solitus longos ferro resecare capillos,
Viderat hoc famulus. Qui, cùm nec prodere visum 95
Dedecus auderet, cupiens efferre sub auras,
Nec posset reticere tamen, secedit ; humumque
Effodit : et, domini quales adspexerit aures,
Voce refert parvâ ; terræque immurmurat haustæ.
Indiciumque suæ vocis tellure regestâ 100
Obruit, et scrobibus tacitus discedit opertis.
Creber arundinibus tremulis ibi surgere lucus
Cœpit : et, ut primùm pleno maturuit anno,
Prodidit agricolam. Leni nam motus ab Austro
Obruta verba refert ; dominique coarguit aures. 105

CEYX ET HALCYONE IN AVES MUTATI.

v. 410.

Interea fratrisque sui, fratremque secutis
Anxia prodigiis turbatus pectora Ceyx.
Consulat ut sacras, hominum oblectamina, sortes,
Ad Clarium parat ire deum : nam templa profanus
Invia cum Phlegysis faciebant Delphica Phorbas. 110

Portubus exierant ; et moverat aura rudentes.
Obvertit lateri pendentes nāvita remos :
Cornuaque in summâ locat arbore ; totaque malo
Carbasa deducit ; venientesque excipit auras.
Aut minus, aut certè medium non amplius æquor 115

Puppe secabatur ; longèque erat utraque tellus ;
 Cùm mare sub noctem tumidis albescere cœpit
 Fluctibus ; et præceps spirare valentiùs Eurus.
 ‘ Ardua,’ jamdudum, ‘ demittite cornua,’ rector
 Clamat ; ‘ et antennis totum subnectite velum.’ 120
 Hic jubet ; impediunt adversæ jussa procellæ :
 Nec sinit audiri vocem fragor æquoris ullam.
 Sponte tamen properant alii subducere remos,
 Pars munire latus ; pars ventis vela negare.
 Egerit hic fluctus, æquorque refundit in æquor : 125
 Hic rapit antennas. Quæ dum sinè lege geruntur,
 Aspera crescit hiems ; omnique e parte feroces
 Bella gerunt venti, fretaque indignantia miscent.
 Ipse pavet ; nec se, qui sit status, ipse fatetur
 Scire ratis rector ; nec quid jubeatve, vetetve : 130
 Tanta mali moles, totâque potentior arte est.
 Quippe sonant clamore viri, stridore rudentes,
 Undarum incursu gravis unda, tonitribus æther.
 Fluctibus erigitur, cœlumque æquare videtur
 Pontus, et inductas adspergine tingere nubes. 135
 Et modò, cùm fulvas ex imo verit arenas,
 Concolor est illis ; Stygiâ modò nigrior undâ :
 Sternitur interdum, spumisque sonantibus albet.
 Ipsa quoque his agitur vicibus Trachinia pùppis :
 Et modò sublimis, veluti de vertice montis, 140
 Despicere in valles, inumque Acheronta videtur :
 Nunc, ubi demissam curvum circumstetit æquor,
 Suspiciere inferno summum de gurgite cœlum.
 Sæpe dat ingentem fluctu latus icta fragorem :
 Nec leviùs pulsata sonat, quàm ferreus olim 145
 Cùm laceras aries ballistave concutit arces.
 Utque solent, sumptis in cursu viribus, ire

Pectore in arma feri, prætentaque tela leones ;
Sic ubi se ventis admiserat unda coortis,
Ibat in arma ratis ; multòque erat altior illis. 150
Jamque labant cunei, spoliataque tegmine ceræ
Rima patet ; præbetque viam letalibus undis.
Ecce cadunt largi resolutis nubibus imbres :
Inque fretum credas totum descendere cœlum :
Inque plagas cœli tumefactum adscendere pontum. 155
Vela madent nimbis ; et cum cœlestibus undis
Æquoreæ miscentur aquæ. Caret ignibus æther ;
Cæcaque nox premitur tenebris hiemisque suisque.
Discutiunt tamen has, præbentque micantia lumen
Fulmina : fulmineis ardescunt ignibus undæ. 160
Dat quoque jam saltus intra cava texta carinæ
Fluctus : et, ut miles, numero præstantior omni,
Cum sæpe adsiluit defensæ mœnibus urbis,
Spe potitur tandem ; laudisque accensus amore
Inter mille viros, murum tamen occupat unus : 165
Sic ubi pulsârunt acres latera ardua fluctus ;
Vastiùs insurgens decimæ ruit impetus undæ :
Nec priùs absistit fessam oppugnare carinam,
Quàm velut in captæ descendat mœnia navis.
Pars igitur tentabat adhuc invadere pinum ; 170
Pars maris intus erat. Trepidant haud segniùs omnes,
Quàm solet urbs, aliis murum sociantibus extrâ,
Atque aliis murum, trepidare, tenentibus intus.
Deficit ars : animique cadunt : totidemque videntur,
Quot veniant fluctus, ruere atque irrumpere mortes. 175
Non tenet hic lacrymas : stupet hic : vocat ille beatos,
Funera quos maneant : hic votis numen adorat :
Brachiaque ad cœlum, quod non videt, irrita tollens
Poscit opem : subeunt illi fratresque parensque ;

Huic cum pignoribus domus, et quod cuique relictum est.
 Halcyone Cēyca movet: Cēycis in ore 181
 Nulla nisi Halcyone est: et, cūm desideret unam,
 Gaudet abesse tamen. Patriæ quoque vellet ad oras
 Respicere, inque domum supremos vertere vultus.
 Verūm ubi sit nescit. Tantā vertigine pontus 185
 Fervet: et inductā piceis e nubibus umbrā
 Omne latet cælum: duplicataque noctis imago est.
 Frangitur incursu nimborum turbinis arbor:
 Frangitur et regimen: spoliisque animosa superstans
 Unda, velut victrix, sinuatas despicit undas. 190
 Nec leviūs, quā si quis Athon, Pindumve, revulsos
 Sede suā, totos in apertum everterit æquor,
 Præcipitata ruit: pariterque et pondere et ictu
 Mergit in ima ratem: cum quā pars magna virorum
 Gurgite pressa gravi, neque in aëra reddita, fato 195
 Functa suo est. Alii partes et membra carinæ
 Trunca tenent. Tenet ipse manu, quā sceptrā solebat,
 Fragmina navigii Cēyx, socerumque patremque
 Invocat (heu!) frustrā. Sed plurima nantis in ore.
 Halcyone conjux. Illam meminitque refertque: 200
 Illius ante oculos ut agant sua corpora fluctus,
 Optat; et exanimis manibus tumuletur amicis.
 Dum natat; absentem, quoties sinit hiscere fluctus,
 Nominat Halcyonen, ipsisque immurmurat undis.
 Ecce super medios fluctus niger arcus aquarum 205
 Frangitur: et ruptā mersum caput obruit undā.
 Lucifer obscurus, nec quem cognoscere posses,
 Illā nocte fuit: quoniamque excedere Olympo
 Non licuit, densis textit sua nubibus ora.
 Æolis interea tantorum ignara malorum 210
 Dinumerat noctes: et jam, quas induat ille

- Festinat vestes : jam quas, ubi venerit ille,
 Ipsa gerat : reditusque sibi promittit inanes.
 Omnibus illa quidem superis pia thura ferebat :
 Ante tamen cunctos Junonis templa colebat : 215
 Proque viro, qui nullus erat, veniebat ad aras.
 Utque foret sospes conjux suus, utque rediret,
 Optabat ; nullamque sibi præferret. At illi
 Hoc de tot votis poterat contingere solum.
 At dea non ultrà pro functo morte rogari 220
 Sustinet ; utque manus funestas arceat aris ;
 ‘ Iri, meæ,’ dixit, ‘ fidissima nuncia vocis,
 Vise soporiferam Somni velociter aulam :
 Exstinctique jube Cëycis imagine mittat
 Somnia ad Halcyonen, veros narrantia casus.’ 225
 Dixerat. Induitur velamina mille colorum
 Iris, et arquato cœlum curvamine signans
 Tecta petit jussi sub rupe latentia regis.
 Est prope Cimmerios longo spelunca recessu,
 Mons cavus, ignavi domus et penetralia Somni : 230
 Quò nunquam radiis oriens, mediùsve, cadensve
 Phœbus adire potest. Nebulæ caligine mixtæ
 Exhalantur humo, dubiæque crepuscula lucis.
 Non vigil ales ibi cristati cantibus oris
 Evocat Auroram : nec voce silentiâ rumpunt 235
 Sollicitive canes, canibusve sagacior anser.
 Non fera, non pecudes, non moti flamine rami,
 Humanæve sonum reddunt convicia linguæ.
 Muta quies habitat. Saxo tamen exit ab imo
 Rivus aquæ Lethes : per quem cum murmure labens 240
 Invitat somnos crepitantibus unda lapillis.
 Ante fores antri fœcunda papavera florent,

Innumeræque herbæ : quarum de lacte soporem
 Nox legit, et spargit per opacas humida terras.
 Janua, quæ verso stridorem cardine reddat, 245
 Nulla domo totâ ; custos in limine nullus.
 At medio torus est, ebено sublimis in atrâ,
 Plumeus, unicolor, pullo velamine tectus :
 Quo cubat ipse deus, membris languore solutis.
 Hunc circa passim, varias imitantia formas, 250
 Somnia vana jacent totidem, quot messis aristas,
 Silva gerit frondes, ejectas littus arenas.

Quò simul intravit, manibusque obstantia virgo
 Somnia dimovit : vestis fulgore reluxit
 Sacra domus : tardâque deus gravitate jacentes 255
 Vix oculos tollens ; iterumque iterumque relabens,
 Summaque percutiens nutanti pectora mento,
 Excussit tandem sibi se : cubitoque levatus,
 Quid veniat (cognôrat enim) scitatur. At illa :
 ‘ Somne, quies rerum, placidissime Somne deorum, 260
 Pax animi, quem cura fugit ; qui corda diurnis
 Fessa ministeriis mulces, reparasque labori ;
 Somnia, quæ veras æquent imitamine formas,
 Herculeâ Trachine jube, sub imagine regis,
 Halcyonen adeant, simulacraque naufraga fingant. 265
 Imperat hoc Juno.’ Postquam mandata peregit
 Iris, abit : neque enim ulterius tolerare vaporis
 Vim poterat. Labique ut somnum sensit in artus,
 Effugit ; et remeat per quos modò venerat arcus.

At pater e populo natorum mille suorum 270
 Excitat artificem, simulatoremque figuræ,
 Morphea. Non illo jussos solertiùs alter
 Exprimit incessus, vultumque sonumque loquendi.
 Adjicit et vestes, et consuetissima cuique

Verba. Sed hic solos homines imitatur. At alter 275

Fit fera, fit volucris, fit longo corpore serpens.

Hunc Icelon̄ superi, mortale Phobetora vulgus

Nominat. Est etiam diversæ tertius artis

Phantasos. Ille in humum, saxumque, undamque, tra-
bemque,

Quæque vacant animâ, feliciter omnia transit. 280

Regibus hi, ducibusque suos ostendere vultus

Nocte solent: populos alii plebemque pererrant.

Præterit hos senior: cunctisque e fratribus unum

Morphea, qui peragat Thaumantidos edita, Somnus

Eligit: et rursus molli languore solutum 285

Deposuitque caput, stratoque recondidit alto.

Ille volat, nullos strepitus facientibus alis,

Per tenebras: intraque moræ breve tempus in urbem

Pervenit Hæmoniam: positisque e corpore pennis

In faciem Cëycis abit: formâque sub illâ 290

Luridus, exsanguis similis, sine vestibus ullis,

Conjugis ante torum miseræ stetit. Uda videtur

Barba viri, madidisque gravis fluere unda capillis.

Tum lecto incumbens, fletu super ora refuso,

Hæc ait: 'Agnosceis Cëyca, miserrima conjux? 295

An mea mutata est facies nece? Respice; nosces:

Inveniesque tuo pro conjugis conjugis umbram.

Nil opis, Halcyone, nobis tua vota tulerunt.

Occidimus: falsæ tibi me promittere noli.

Nubilis Ægæo deprendit in æquore navim 300

Auster, et ingenti jactatam flamine solvit:

Oraque nostra, tuum frustrâ clamantia nomen,

Implêrunt fluctus. Non hæc tibi nuntiat auctor

Ambiguus: non ista vagis rumoribus audis:

Ipse ego fata tibi præsens mea naufragus edo. 305

Surge, age : da lacrymas ; lugubriaque indue : nec me
 Indeploratum sub inania Tartara mitte.
 Adjicit his vocem Morpheus ; quam conjugis illa
 Crederet esse sui. Fletus quoque fundere veros
 Visus erat : gestumque manus Cëycis habebant. 310
 [Ingemit Halcyone lacrymans, motatque lacertos
 Per somnum : corpusque petens amplectitur auras :
 Exclamatque, 'Mane. Quò te rapis ? ibimus unâ.']
 Voce sui, specieque viri, turbata soporem
 Excutit : et primò si sit circumspicit illic, 315
 Qui modò visus erat. Nam moti voce ministri
 Intulerant lumen. Postquam non invenit usquam ;
 Percutit ora manu : laniatque a pectore vestes :
 Pectoraque ipsa ferit. Nec crinem solvere curat ;
 Scindit : et altrici, quæ luctûs causa, roganti, 320
 'Nulla est Halcyone, nulla est,' ait ; 'occidit unâ
 Cum Cëyce suo. Solantia tollite verba.
 Naufragus interiit. Vidi, agnovique ; manusque
 Ad discedentem, cupiens retinere, tetendi.
 Umbra fugit : sed et umbra tamen manifesta, virique 325
 Vera mei. Non ille quidem, si quæris, habebat
 Adsuetos vultus : nec, quo priùs ore, nitebat.
 Pallentem, nudumque, et adhuc humente capillo
 Infelix vidi : stetit hoc miserabilis ipso
 Ecce loco :' et quærit, vestigia si qua supersint. 330
 'Hoc erat, hoc animo quod divinante timebam ;
 Et ne, me fugiens, ventos sequerere rogabam ?
 At certè vellem, quoniam periturus abibas,
 Me quoque duxisses. Tecum fuit utile, tecum
 Ire mihi. Neque enim de vitæ tempore quidquam 335
 Non simul egissem : nec mors discreta fuisset.
 Nunc absens pereò, jactor nunc fluctibus absens :

Et, sine me, me pontus habet. Crudelior ipso
 Sit mihi mens pelago, si vitam ducere nitar
 Longiùs, et tanto pugnem superesse dolori. 340
 Sed neque pugnabo : nec te, miserande, relinquam :
 Et tibi nunc saltem veniam comes : inque sèpulcro,
 Si non urna, tamen junget nos litera ; si non
 Ossibus ossa meis, at nomen nomine tangam.
 Plura dolor prohibet ; verboque intervenit omni 345
 Plangor : et attonito gemitus e corde trahuntur.

Mane erat : egreditur tectis ad littus : et illum
 Mœsta locum repetit, de quo spectârat euntem.
 Dumque, ‘Moratus ibi ;’ dumque, ‘Hic retinacula solvit,
 Hoc mihi discedens dedit oscula littore,’ dicit, 350
 [Dumque notata oculis reminiscitur acta, fretumque]
 Prospicit ; in liquidâ, spatio distante, tuetur
 Nescio quid, quasi corpus, aquâ : primòque, quid illud
 Esset, erat dubium. Postquam paulò appulit unda ;
 Et, quamvis aberat, corpus tamen esse liquebat ; 355
 Qui foret, ignorans, quia naufragus, omine mota est,
 Et tanquam ignoto lacrymam daret, ‘Heu, miser,’ in-
 quit,
 ‘Quisquis es, et si qua est conjux tibi!’ Fluctibus ac-
 tum

Fit propius corpus. Quod quo magis illa tuetur,
 Hoc minùs, et minùs est amens sua. Jamque propinquæ
 Admotum terræ, jam quod cognoscere posset, 361
 Cernit. Erat conjux. ‘Ille est,’ exclamat : et unâ
 Ora, comas, vestem lacerat : tendensque trementes
 Ad Cëyca manus, ‘Sic, o carissime conjux,
 Sic ad me, miserande, redis?’ ait. Adjacet undis 365
 Facta manu moles : quæ primas æquoris iras

Frangit; et incursus quæ prædelassat aquarum.
 Insilit huc: mirumque fuit potuisse; volabat:
 Percutiensque levem modò natis aëra pennis,
 Stringebat summas ales miserabilis undas. 370
 Dumque volat; mæsto similem, plenumque querelæ
 Ora dedêre sonum, tenui crepitantia rostro.
 [Ut verò tetigit mutum et sine sanguine corpus;
 Dilectos artus amplexa recentibus alis,
 Frigida nequicquam duro dedit oscula rostro.] 375
 Senserit hoc Cëyx, an vultum motibus undæ
 Tollere sit visus, populus dubitabat: at ille
 Senserat. Et tandem, superis miserantibus, ambo
 Alite mutantur. Fatis obnoxius îdem
 Tunc quoque mansit amor, nec conjugiale solutum 380
 Fœdus in alitibus. Coëunt, fiuntque parentes:
 Perque dies placidos, hiberno tempore, septem
 Incubat Halcyone pendentibus æquore nidis.
 Tum via tuta maris: ventos custodit, et arcet
 Æolus egressu: præstatque nepotibus æquor. 385

LIBER XII.

FAMÆ DOMUS.

v. 39.

Orbe locus medio est inter terrasque, fretumque,
 Cœlestesque plagas, triplicis confinia mundi;
 Unde, quod est usquam, quamvis regionibus absit,
 Inspicitur; penetratque cavas vox omnis ad aures.

Fama tenet, summâque domum sibi legit in arce : 5
Innumerosque aditus, ac mille foramina tectis
Addidit, et nullis inclusit limina portis.
Nocte dieque patent. Tota est ex aure sonanti :
Tota fremit : vocesque refert : iteratque quod audit.
Nulla quies intus, nullâque silentia parte. 10
Nec tamen est clamor, sed parvæ murmura vocis :
Qualia de pelagi, si quis procul audiat, undis
Esse solent : qualemve sonum, cùm Jupiter atras
Increpuit nubes, extrema tonitrua reddunt.
Atria turba tenent : veniunt leve vulgus, euntque : 15
Mixtaque cum veris passim commenta vagantur
Millia rumorum : confusaque verba volutant.
E quibus hi vacuas implent sermonibus aures :
Hi narrata ferunt aliò : mensuraque ficti
Crescit ; et auditis aliquid novus adjicit auctor. 20
Illic Credulitas, illic temerarius Error,
Vanaque Lætitia est, consternatique Timores,
Seditioque repens, dubioque auctore Susurri.
Ipsa quid in cœlo rerum, pelagoque geratur,
Et tellure, videt, totumque inquit in orbem. 25

LIBER XIII.

CERTAMEN INTER AJACEM ET ULYSSEM DE ACHILLIS
ARMIS.

v. 1.

Consedère duces: et, vulgi stante coronâ,
 Surgit ad hos clypei dominus septemplicis Ajax.
 Utque erat impatiens iræ, Sigeïa torvo
 Littora respexit, classemque in littore, vultu:
 Intendensque manus, 'Agimus, prô Jupiter,' inquit 5
 'Ante rates causam; et mecum confertur Ulysses!
 At non Hectoreis dubitavit cedere flammis:
 Quas ego sustinui; quas hâc a classe fugavi.
 Tutius est fictis igitur contendere verbis,
 Quàm pugnare manu. Sed nec mihi dicere promptum,
 Nec facere est isti: quantumque ego Marte feroci, 11
 Quantum acie valeo, tantum valet iste loquendo.
 Nec memoranda tamen vobis mea facta, Pelasgi,
 Esse reor: vidistis enim. Sua narret Ulysses:
 Quæ sine teste gerit, quorum nox conscia sola est. 15
 Præmia magna peti fateor: sed demit honorem
 Æmulus. Ajaci non est tenuisse superbum,
 Sit licèt hoc ingens, quidquid speravit Ulysses.
 Iste tulit pretium jam nunc certaminis hujus;
 Quo cùm victus erit, mecum certâsse feretur. 20
 Atque ego, si virtus in me dubitabilis esset,
 Nobilitate potens essem, Telamone creatus:
 Mœnia qui forti Trojana sub Hercule cepit:

Littoraque intravit Pegasæâ Colcha carinâ.
 Æacus huic pater est: qui jura silentibus illîc 25
 Reddit, ubi Æoliden saxum grave Sisyphon urget.
 Æacon agnoscit summus, prolemque fatetur
 Jupiter esse suam. Sic ab Jove tertius Ajax.
 Nec tamen hæc series in causâ prosit, Achivi;
 Si mihi cum magno non est communis Achille. 30
 Frater erat; fraterna peto. Quid sanguine cretus
 Sisyphio, furtisque, et fraude simillimus illi,
 Inserit Æacidis alienæ nomina gentis?
 An quòd in arma prior, nulloque sub indice veni,
 Arma neganda mihi? potiorque videbitur ille, 35
 Ultima qui cepit, detrectavitque furore
 Militiam ficto: donec solertior isto,
 Sed sibi inutilior, timidi commenta rexit
 Naupliades animi, vitataque traxit in arma?
 Optima nunc sumat, qui sumere noluit ulla: 40
 Nos inhonorati, et donis patruelibus orbi,
 Obtulimus qui nos ad prima pericula, simus.
 Atque utinam aut verus furor ille, aut creditus, esset;
 Nec comes hic Phrygias unquam venisset ad arces
 Hortator scelerum! Non te, Pœantia proles, 45
 Expositum Lemnos nostro cum crimine haberet.
 Qui nunc (ut memorant) silvestribus abditus antris
 Saxa moves gemitu, Laërtiadæque precaris,
 Quæ meruit: quæ (si dî sunt) non vana preceris.
 Et nunc ille eadem nobis juratus in arma, 50
 (Heu!) pars una ducum, quo successore sagittæ
 Herculis utuntur, fractus morboque fameque,
 Velaturque aliturque avibus; volucresque petendo
 Debita Trojanis exercet spicula fatis.
 Ille tamen vivit, quia non comitavit Ulyssem. 55

Mallet et infelix Palamedes esse relictus.
 Viveret ; aut certè letum sine crimine haberet.
 Quem malè convicti nimiùm memor iste furoris
 Prodere rem Danaam finxit : fictumque probavit
 Crimen, et ostendit, quod jam præfoderat, aurum. 60

Ergo aut exsilio vires subduxit Achivis,
 Aut nece. Sic pugnat, sic est metuendus, Ulysses.
 Qui, licèt eloquio fidum quoque Nestora vincat,
 Haud tamen efficiet, desertum ut Nestora crimen
 Esse rear nullum. Qui, cùm imploraret Ulyssem 65
 Vulnere tardus equi, fessusque senilibus annis,
 Proditus a socio est. Non hæc mihi crimina fingi
 Scit bene Tydides : qui nomine sæpe vocatum
 Corripuit ; trepidoque fugam exprobravit amico.
 Adspiciunt oculis superi mortalia justis. 70

En eget auxilio, qui non tulit : utque reliquit,
 Sic linquendus erat. Legem sibi dixerat ipse.
 Conclamat socios. Adsum ; videoque trementem,
 Pallentemque metu, ac trepidantem morte futurâ.
 Opposui molem clypei ; texique jacentem ; 75
 Servavique animam (minimum est hoc laudis) inertem.
 Si perstas certare, locum redeamus in ullum :
 Redde hostem, vulnusque tuum, solitumque timorem :
 Post clypeumque late : et mecum contende sub illo.
 At postquam eripui ; cui standi vulnera vires 80
 Non dederant, nullo tardatus vulnere fugit.

Hector adest, secumque deos in prælia ducit :
 Quâque ruit, non tu tantùm terreris, Ulysse,
 Sed fortes etiam : tantum trahit ille timoris.
 Hunc ego sanguineæ successu cædis ovanter 85
 Cominus ingenti resupinum pondere fudi.
 Hunc ego poscentem, cum quo concurreret, unus

Sustinui; sortemque meam vovistis, Achivi:
 Et vestræ valuère preces. Si quæritis hujus
 Fortunam pugnæ; non sum superatus ab illo. 90

Ecce ferunt Troës ferrumque, ignemque, Jovemque
 In Danaas classes: ubi nunc facundus Ulysses?
 Nempe ego mille meo protexi pectore puppes,
 Spem vestri reditûs. Date tot pro navibus arma.

Quòd si vera licet mihi dicere; quæritur istis, 95
 Quàm mihi, major honos: conjunctaque gloria nostra est,
 Atque Ajax armis, non Ajaci arma petuntur.

Conferat his Ithacus Rhesum, imbellemque Dolona,
 Priamidenque Helenum raptâ cum Pallade captum.
 Luce nihil gestum, nihil est Diomede remoto: 100
 Si semel ista datis meritis tam vilibus arma;
 Dividite: et major pars sit Diomedis in illis.

Quò tamen hæc Ithaco? qui clàm, qui semper inermis
 Rem gerit: et furtis incautum decipit hostem?
 Ipse nitor galeæ, claro radiantis ab auro, 105
 Insidias prodet, manifestabitque latentem.

Sed neque Dulichius sub Achillis casside vertex
 Pondera tanta feret: nec non onerosa gravisque
 Pelias esse potest imbellibus hasta lacertis:
 Nec clypeus, vasti cælatus imagine mundi, 110

Conveniet timidæ, natæque ad furta sinistra.
 Debilitaturum quid te petis, improbe, munus?

Quod tibi si populi donaverit error Achivi,
 Cur spolieris, erit; non, cur metuaris ab hoste.
 Et fuga (quâ solâ cunctos, timidissime, vincis) 115
 Tarda futura tibi est, gestamina tanta trahenti.
 Adde, quòd iste tuus, tam rarò prælia passus,
 Integer est clypeus: nostro, qui tela ferendo

Mille patet plagis, novus est successor habendus.

Denique, quid verbis opus est? spectemur agendo :
 Arma viri fortis medios mittantur in hostes; 121
 Inde jubete peti : et referentem ornate relatis.'

Finierat Telamone satus ; vulgique secutum
 Ultima murmur erat : donec Laërtius heros
 Adstitit : atque oculos paulum tellure moratos 125
 Sustulit ad proceres ; exspectatoque resolvit
 Ora sono : neque abest facundis gratia dictis.

' Si mea cum vestris valuissent vota, Pelasgi,
 Non foret ambiguus tanti certaminis hæres :
 Tuque tuis armis, nos te poteremur, Achille. 130
 Quem quoniam non æqua mihi vobisque negârunt
 Fata ;' (manuque simul veluti lacrymantia tersit
 Lumina) ' quis magno meliùs succedat Achilli,
 Quàm per quem magnus Danaïs successit Achilles?

Huic modò ne prosit, quòd, ut est, hebes esse videtur :
 Neve mihi noceat, quòd vobis semper, Achivi, 136
 Profuit ingenium : meaque hæc facundia, si qua est,
 Quæ nunc pro domino, pro vobis sæpe locuta est,
 Invidiâ careat : bona nec sua quisque recuset.

Nam genus, et proavos, et quæ non fecimus ipsi, 140
 Vix ea nostra voco. Sed enim, quia retulit Ajax
 Esse Jovis pronepos, nostri quoque sanguinis auctor
 Jupiter est : totidemque gradus distamus ab illo.

Nam mihi Laërtes pater est, Arcesius illi,
 Jupiter huic : neque in his quisquam damnatus et exsul.
 Est quoque per matrem Cyllenius addita nobis 146
 Altera nobilitas : deus est in utroque parente.

Sed neque materno quòd sum generosior ortu,
 Nec mihi quòd pater est fraterni sanguinis insons,
 Proposita arma peto : meritis expendite causam. 150

Dummodo quòd fratres Telamon Peleusque fuerunt,
 Ajacis meritum non sit : nec sanguinis ordo,
 Sed virtutis honos spoliis quærat in istis.

Aut si proximitas primusque requiritur hæres ;

Est genitor Peleus, est Pyrrhus filius illi.

155

Quis locus Ajaci ? Phthiam Scyronve ferantur.

Nec minùs est isto Teucer patruelis Achilli.

Num petit ille tamen ? num sperat, ut auferat arma ?

Ergo operum quoniam nudum certamen habetur ;

Plura quidem feci, quàm quæ comprehendere dictis

160

In promptu mihi sit : rerum tamen ordine ducar.

Præscia venturi genitrix Nerëia leti

Dissimulat cultu natum. Deceperat omnes,

In quibus Ajacem, sumptæ fallacia vestis.

Arma ego fœmineis, animum motura virilem,

165

Mercibus inserui. Neque adhuc projecerat heros

Virgineos habitus, cùm parmam hastamque tenenti,

“ Nate deâ,” dixi, “ tibi se peritura reservant

Pergama. Quid dubitas ingentem evertere Trojam ?”

Injecique manum, fortemque ad fortia misi.

170

Ergo opera illius mea sunt. Ego Telephon hastâ

Pugnantem domui : victum orantemque refeci.

Quòd Thebæ cecidère, meum est ; me credite Lesbos,

Me Tenedon, Chrysenque, et Cyllan, Apollinis urbes,

Et Syron cepisse : meâ concussa putate

175

Procubuisse solo Lyrnesia mœnia dextrâ.

Utque alias taceam ; qui sævum perdere posset

Hectora, nempe dedi : per me jacet inclytus Hector.

Illis hæc armis, quibus est inventus Achilles,

Arma peto : vivo dederam, post fata réposco.

180

Ut dolor unius Danaos pervenit ad omnes,

Aulidaque Euboicam complêrunt mille carinæ ;

Exspectata diu, nulla, aut contraria classi,
 Flamina sunt: duræque jubent Agamemnona sortes
 Immeritam sævæ natam mactare Dianæ. 185
 Denegat hoc genitor, divisque irascitur ipsis:
 Atque in rege tamen pater est. Ego mite parentis
 Ingenium verbis ad publica commoda verti.
 Nunc equidem fateor, fassoque ignoscat Atrides;
 Difficilem tenui sub iniquo iudice causam. 190
 Hunc tamen utilitas populi, fratrisque, datique
 Summa movet sceptri, laudem ut cum sanguine penset.
 Mittor et ad matrem: quæ non hortanda, sed astu
 Decipienda fuit. Quò si Telamonius îsset,
 Orba suis essent etiamnum lintea ventis. 195

Mittor et Iliacas audax orator ad arces:
 Visaque et intrata est altæ mihi curia Trojæ.
 Plenaque adhuc erat illa viris. Interritus egi,
 Quam mihi mandârat communis Græcia, causam:
 Accusoque Parin, prædamque, Helenamque reposco:
 Et moveo Priamum, Priamoque Antenora junctum. 201
 At Paris, et fratres, et qui rapuère sub illo,
 Vix tenuère manus (scis hoc, Menelaë) nefandas:
 Primaque lux nostri tecum fuit illa pericli.

Longa referre mora est, quæ consilioque manuque 205
 Utiliter feci spatiosi tempore belli.
 Post acies primas, urbis se mœnibus hostes
 Continuère diu; nec aperti copia Martis
 Ulla fuit: decimo denum pugnâvimus anno.
 Quid facis interea, qui nil nisi prælia nôsti? 210
 Quis tuus usus erat? Nam si mea facta requiris,
 Hostibus insidior: fossas munimine cingo:
 Consolor socios, ut longi tædia belli

Mente ferant placidâ : doceo quo simus alendi,
Armandive modo : mittor quò postulat usus. 215

Ecce Jovis monitu, deceptus imagine somni,
Rex jubet incepti curam dimittere belli.
Ille potest auctore suam defendere causam.
Non sinat hoc Ajax, delendaque Pergama poscat :
Quodque potest, pugnet. Cur non remoratur ituros ? 220
Cur non arma capit ? Dat, quod vaga turba sequatur ?
Non erat hoc nimium nunquam nisi magna loquenti.
Quid, quòd et ipse fugis ? vidi, puduitque videre,
Cùm tu terga dares, inhonestaque vela parares.
Nec mora, ' Quid facitis ? quæ vos dementia, ' dixi, 225
' Concitat, o socii, captam dimittere Trojam ?
Quidve domum fertis decimo, nisi dedecus, anno ?'

Talibus atque aliis, in quæ dolor ipse disertum
Fecerat, aversos profugâ de classe reduxi.
Convocat Atrides socios terrore paventes : 230
Nec Telamoniades etiam nunc hiscere quidquam
Ausit : at ausus erat reges incessere dictis
Thersites, etiam per me haud impunè, protervis.
Erigor, et trepidos cives exhortor in hostem :
Amissamque meâ virtutem voce reposco. 235

Tempore ab hoc, quodcunque potest fecisse videri
Fortiter iste, meum est : qui dantem terga retraxi.

Denique de Danaïs quis te laudatve petitve ?
At sua Tydides mecum communicat acta :
Me probat : et socio semper confidit Ulysse. 240
Est aliquid, de tot Grajorum millibus, unum
A Diomede legi. Nec me sors ire jubebat :
Sic tamen et spreto noctisque hostisque periclo,
Ausum eadem, quæ nos, Phrygiâ de gente Dolona
Interimo : non antè tamen, quàm cuncta coëgi 245

Prodere: et edidici quid perfida Troja pararet.
 Omnia cognôram: nec, quod specularer, habebam:
 Et iam præmissâ poteram cum laudè reverti.
 Haud contentus eâ, petii tentoria Rhesi,
 Inque suis ipsum castris comitesque peremi. 250
 Atque ita captivo victor votisque potitus,
 Ingredior curru lætos imitante triumphos;
 Cujus equos pretium pro nocte poposcerat hostis.
 Arma negate mihi: fueritque benignior Ajax.

Quid Lycii referam Sarpedonis agmina ferro 255
 Devastata meo? Cum multo sanguine fudi
 Cœranon, Hippasiden, et Alastoraque, Chromiumque,
 Alcandrumque, Haliumque, Noëmonaque, Prytaninque,
 Exitioque dedi cum Chersidamante Thoona,
 Et Charopen, fatisque immitibus Ennomon actum: 260
 Quique minùs celebres nostrâ sub mœnibus urbis
 Procubuère manu. Sunt et mihi vulnera, cives,
 Ipso pulchra loco: nec vanis credite verbis:
 Aspiciate en!' (vestemque manu diducit) et, 'Hæc sunt
 Pectora semper,' ait, 'vestris exercita rebus. 265
 At nihil impendit per tot Telamonius annos
 Sanguinis in socios: et habet sine vulnere corpus.

Quid tamen hoc refert, si se pro classe Pelasgâ
 Arma tulisse refert contra Troasque Jovemque?
 Confiteorque, tulit: neque enim bene facta malignè 270
 Detrectare meum est: sed nec communia solus
 Occupet, atque aliquem vobis quoque reddat honorem.
 Repulit Actorides, sub imagine tutus Achillis,
 Tr as ab arsuris cum defensore carinis.
 Ausum etiam Hectoreo solum concurrere Marti 275
 Se putat, oblitus regisque, ducumque, meique;
 Nonus in officio, et prælatus munere sortis.

Sed tamen eventus vestræ, fortissime, pugnæ
 Quis fuit? Hector abit violatus vulnere nullo.

Me miserum, quanto cogor meminisse dolore 280
 Temporis illius; quo, Grajûm murus, Achilles
 Procubuit! Nec me lacrymæ, luctusve, timorve
 Tardârunt, quin corpus humo sublime referrem.
 His humeris, his, inquam, humeris ego corpus Achillis,
 Et simul arma tuli: quæ nunc quoque ferre laboro. 285
 Sunt mihi, quæ valeant in talia pondera, vires:
 Est animus vestros certè sensurus honores.

Scilicet idcirco pro gnato cærula mater
 Ambitiosa suo fuit, ut cœlestia dona,
 Artis opus tantæ, rudis et sine pectore miles 290
 Indueret? neque enim clypei cælamina nôrit,
 Oceanum, et terras, cumque alto sidera cœlo,
 Pleiâdasque, Hyadasque, immunemque æquoris Arcton,
 Diversasque urbes, nitidumque Orionis ense.
 Postulat ut capiat, quæ non intelligit, arma. 295

Quid? quòd me, duri fugientem munera belli,
 Arguit incepto serum accessisse labori?
 Nec se magnanimo maledicere sentit Achilli?
 Si simulâsse vocat crimen, simulavimus ambo.
 Si mora pro culpâ est; ego sum maturior illo. 300
 Me pia detinuit conjux: pia mater Achillen:
 Primaque sunt illis data tempora, cætera vobis.
 Haud timeo, si jam nequeo defendere crimen
 Cum tanto commune viro. Deprensus Ulyssis
 Ingenio tamen ille; at non Ajacis, Ulysses. 305

Neve in me stolidæ convicia fundere linguae
 Admiremur eum: vobis quoque digna pudore
 Objicit. An falso Palameden crimine turpe
 Accusâsse mihi, vobis damnâsse decorum est?

Sed neque Naupliades facinus defendere tantum, 310
 Tamque patens, valuit : nec vos audistis in illo
 Crimina ; vidistis : pretioque objecta patebant.

Nec Pœantiaden quòd habet Vulcania Lemnos,
 Esse reus merui : factum defendite vestrum :
 Consensistis enim : nec me suasisse negabo, 315
 Ut se subtraheret bellicue viæque labori,
 Tentaretque feros requie lenire dolores.

Paruit ; et vivit. Non hæc sententia tantum
 Fida, sed et felix ; cùm sit satis, esse fidelem.

Quem quoniam vates delenda ad Pergama poscunt, 320
 Ne mandate mihi : meliùs Telamonius ibit,
 Eloquioque virum morbis irâque furentem
 Molliet, aut aliquâ producet callidus arte.

Antè retro Simoïs fluet, et sine frondibus Ide
 Stabit, et auxilium promittet Achaïa Trojæ, 325
 Quàm, cessante meo pro vestris pectore rebus,
 Ajacis stolidi Danaïs sollertia prosit.

Sis licèt infestus sociis, regique, mihique,
 Dure Philoctete ; licèt exsecrere, meumque
 Devoveas sine fine caput ; cupiasque dolenti 330
 Me tibi fortè dari, nostrumque haurire cruorem ;
 [Utque tui mihi, sic fiat tibi copia nostri.]

Te tamen aggrediar : [mecumque reducere nitar.]
 Tamque tuis potiar (faveat Fortuna) sagittis,
 Quàm sum Dardanio, quem cepi, vate potitus : 335
 Quàm responsa deùm, Trojanaque fata, retexi :

Quàm rapui Phrygiæ signum penetrale Minervæ
 Hostibus e mediis. Et se mihi comparat Ajax ?
 Nempe capi Trojam prohibebant fata sine illis.
 Fortis ubi est Ajax ? ubi sunt ingentia magni 340
 Verba viri ? Cur hîc metuis ? cur audet Ulysses

Ire per excubias, et se committere nocti?
Perque feros enses, non tantùm mœnia Troum,
Verùm etiam summas arces intrare, suâque
Eripere æde deam, raptamque efferre per hostes? 345
Quæ nisi fecissem, frustrà Telamone creatus
Gestâsset lævâ taurorum tergora septem.
Illâ nocte mihi Trojæ victoria parta est:
Pergama tum vici, cùm vinci posse coëgi.

Desine Tydiden vultuque et murmure nobis • 350
Ostentare meum: pars est sua laudis in illis.
Nec tu, cùm sociâ clypeum pro classe tenebas,
Solus eras: tibi turba comes, mihi contigit unus.
Qui, nisi pugnacem sciret sapiente minorem
Esse, nec indomitæ deberi præmia dextræ, 355
Ipse quoque hæc peteret: peteret moderatior Ajax,
Eurypylusque ferox, claroque Andremonē natus:
Nec minùs Idomeneus, patriâque creatus eâdem
Meriones: peteret majoris frater Atridæ.

Quippe manu fortes (nec sunt tibi Marte secundi) 360
Consiliis cessâre meis. Tibi dextera bello
Utilis; ingenium est, quod eget moderamine nostri.
Tu vires sine mente geris: mihi cura futuri est.

Tu pugnare potes: pugnandi tempora mecum
Eligit Atrides: tu tantùm corpore prodes; 365
Nos animo: quantoque ratem qui temperat, anteit
Remigis officiũ; quanto dux milite major;
Tanto ego te supero. Nec non in corpore nostro
Pectora sunt potiora manu: vigor omnis in illis.

At vos, o procures, vigili date præmia vestro; 370
Proque tot annorum curâ, quos anxius egi,
Hunc titulum meritis pensandum reddite nostris.
Jam labor in fine est: obstantia fata removi:

Altaque, posse capi faciendo, Pergama cepi.
 Per spes nunc socias, casuraque mœnia Troum, 375
 Perque deos oro, quos hosti nuper ademi;
 Per, si quid superest, quod sit sapienter agendum;
 Si quid adhuc audax, ex præcipitique petendum;
 Si Trojæ fatis aliquid restare putatis;
 Este mei memores: aut si mihi non datis arma; 380
 Huic date.' Et ostendit signum fatale Minervæ.

Mota manus procerum est: et, quid facundia posset,
 Re patuit; fortisque viri tulit arma disertus.
 Hectora qui solus, qui ferrum, ignemque, Jovemque
 Sustinuit toties; unam non sustinet iram: 385
 Invictumque virum vincit dolor. Arripit ensem:
 Et, 'Meus hic certè est. An et hunc sibi poscet Ulysses?
 Hoc,' ait, 'utendum est in me mihi: quique cruore
 Sæpe Phrygum maduit, domini nunc cæde madebit:
 Ne quisquam Ajacem possit superare, nisi Ajax.' 390
 Dixit: et in pectus, tum denique vulnera passum,
 Quâ patuit ferro, letalem condidit ensem:
 Nec valuère manus infixum educere telum:
 Expulit ipse cruor: rubefactaque sanguine tellus
 Purpureum viridi genuit de cespite florem, 395
 Qui priùs Æbalio fuerat de vulnere natus.
 Litera communis mediis pueroque viroque
 Inscripta est foliis: hæc nominis, illa querelæ.

HECUBA IN CANEM MUTATA.

v. 404.

Troja simul Priamusque cadunt: Priameïa conjux
 Perdidit infelix hominis post omnia formam; 400
 Externasque novo latratu terruit auras.

Longus in angustum quâ clauditur Hellespontus,
 Ilion ardebat ; neque adhuc consederat ignis :
 Exiguumque senis Priami Jovis ara cruorem
 Combiberat. Tractata comis antistita Phœbi 405
 Non profecturas tendebat ad æthera palmas.
 Dardanidas matres patriorum signa deorum,
 Dum licet, amplexas, succensaque templa tenentes
 Invidiosa trahunt victores præmia Graji.
 Mittitur Astyanax illis de turribus, unde 410
 Pugnantem pro se, proavitaque regna tuentem,
 Sæpe videre patrem, monstratum a matre, solebat.
 Jamque viam suadet Boreas ; flatuque secundo
 Carbasa mota sonant : jubet uti navita ventis.
 'Troja, vale : rapimur,' clamant : dantque oscula terræ
 Troades : et patriæ fumantia tecta relinquunt. 416
 Ultima conscendit classem (miserabile visu)
 In mediis Hecube natorum inventa sepulcris.
 Prensantem tumulos, atque ossibus oscula dantem
 Dulichiæ traxêre manus. Tamen unius hausit, 420
 Inque sinu cineres secum tulit Hectoris haustos.
 Hectoris in tumulo canum de vertice crinem,
 Inferias inopes, crinem-lachrymasque relinquit.
 Est, ubi Troja fuit, Phrygiæ contraria tellus,
 Bistoniis habitata viris. Polymestoris illic 425
 Regia dives erat, cui te commisit alendum
 Clâm, Polydore, pater, Phrygiisque removit ab armis.
 Consilium sapiens, sceleris nisi præmia magnas
 Adjecisset opes, animi irritamen avari.
 Ut cecidit Fortuna Phrygum, capit impius ense 430
 Rex Thracum, juguloque sui defigit alumni :
 Et, tanquam tolli cum corpore crimina possent,
 Exanimem e scopulo subjectas misit in undas.

Littore Threïcio classem religârat Atrides,
 Dum mare pacatum, dum ventus amicior esset. 435
 Hic subitò, quantus, cùm viveret, esse solebat,
 Exit humo latè ruptâ, similisque minaci,
 Temporis illius vultum referebat Achilles,
 Quo ferus injusto petiit Agamemnona ferro.
 'Immemoresque mei disceditis,' inquit, 'Achivi? 440
 Obrutaque est mecum virtutis gratia nostræ?
 Ne facite: utque meum non sit sine honore sepulcrum,
 Placet Achilleos mactata Polyxena manes.'

Dixit: et, immiti sociis parentibus umbræ,
 Rapta sinu matris, quam jam propè sola fovebat, 445
 Fortis, et infelix, et plusquam fœmina, virgo
 Ducitur ad tumulum, diroque fit hostia busto.
 Quæ memor ipsa sui, postquam crudelibus aris
 Admota est; sensitque sibi fera sacra parari;
 Utque Neoptolemum stantem, ferrumque tenentem, 450
 Inque suo vidit figentem lumina vultu;
 'Utere jamdudum generoso sanguine,' dixit:
 'Nulla mora est. At tu jugulo, vel pectore, telum
 Conde meo:'. jugulumque simul pectusque retexit.
 'Scilicet aut ulli servire Polyxena ferrem, 455
 Aut per tale sacrum numen placabitur ullum.
 Mors tantùm vellem matrem mea fallere posset.
 Mater obest; minuitque necis mihi gaudia: quamvis
 Non mea mors illi, verùm sua vita gemenda est.
 Vos modò, ne Stygios adeam non libera manes, 460
 Este procul; si justa peto: tactuque viriles
 Virgineo removetè manus: acceptior illi,
 Quisquis is est, quem cæde meâ placare paratis,
 Liber erit sanguis. Si quos tamen ultima nostri
 Vota movent oris; Priami vos filia regis, 465

Non captiva, rogat ; genitrici corpus inemptum
Reddite : neve auro redimat jus triste sepulcri,
Sed lacrymis. Tunc, cùm poterat, redimebat et auro.'

Dixerat. At populus lacrymas, quas illa tenebat,
Non tenet. Ipse etiam flens invitusque sacerdos 470
Præbita coniecto rupit præcordia ferro.

Illa, super terram defecto poplite labens,
Pertulit intrepidus ad fata novissima vultus.
Troades excipiunt, deploratosque recensent
Priamidas, et quid dederit domus una cruoris. 475

Teque gemunt, virgo ; teque, o modò regia conjux,
Regia dicta parens, Asiæ florentis imago ;
Nunc etiam prædæ mala sors : quam victor Ulysses
Esse suam nollet, nisi quòd tamen Hectora partu
Edideras. Dominum matri vix reperit Hector. 480

Quæ corpus complexa animæ tam fortis inane,
Quas toties patriæ dederat, natisque, viroque,
Huic quoque dat lacrymas ; lacrymas in vulnera fundit :
Osculaque ore legit, consuetaque pectora plangit :
Canitiemque suam concreto in sanguine verrens, 485

Plura quidem, sed et hæc, laniato pectore dixit :
'Nata tuæ (quid enim superest ?) dolor ultime matri,
Nata, jaces : videoque tuum, mea vulnera, vulnus.
En, ne perdiderim quenquam sine cæde meorum,
Tu quoque vulnus habes. At te, quia fœmina, rebar 490
A ferro tutam : cecidisti et fœmina ferro.

Totque tuos idem fratres, te perdidit idem,
Exitium Trojæ, nostrique orbator, Achilles.
At postquam Paridis cecidit Phœbique sagittis ;
"Nunc certè," dixi, "non est metuendus Achilles." 495

Nunc quoque mî metuendus erat. Cinis ipse sepulti
In genus hoc sævit : tumulo quoque sensimus hostem :

Æacidæ fœcunda fui. Jacet Ilion ingens :
 Eventuque gravi finita est publica clades :
 Si finita tamen. Soli mihi Pergama restant : 500
 In cursuque meus dolor est. Modò maxima rerum,
 Tot generis natisque potens, nuribusque viroque,
 Nunc trahor exsul, inops, tumultis avulsa meorum,
 Penelopæ munus : quæ me, data pensa trahentem,
 Matribus ostendens Ithacis, "Hæc Hectoris illa est 505
 Clara parens : hæc est," dicet, "Priameïa conjux."
 Postque tot amissos tu nunc, quæ sola levabas
 Maternos luctus, hostilia busta piâsti.
 Inferias hosti peperî. Quò ferrea resto ?
 Quidve moror ? quò me servas, damnosa senectus ? 510
 Quid, di crudeles, nisi quò nova funera cernam,
 Vivacem differtis anum ? Quis posse putaret
 Felicem Priamum, post diruta Pergama, dici ?
 Felix morte suâ, nec te, mea nata, peremptam
 Adspicit, et vitam pariter regnumque reliquit. 515
 At (puto) funeribus dotabere, regia virgo ;
 Condeturque tuum monumentis corpus avitis.
 Non hæc est fortuna domûs. Tibi munera matris
 Contingent fletus, peregrinæque haustus arenæ.
 Omnia perdidimus. Superest, cur vivere tempus 520
 In breve sustineam, proles gratissima matri,
 Nunc solus, quondam minimus de stirpe virili,
 Has datus Ismario regi Polydorus in oras.
 Quid moror interea crudelia vulnera lymphis
 Abluere, et sparsos immiti sanguine vultus ? 525
 Dixit : et ad littus passu processit anili,
 Albentes laniata comas. 'Date, Troades, urnam,'
 Dixerat infelix, liquidas hauriret ut undas :
 Adspicit ejectum Polydori in littore corpus,

Factaque Threëciis ingentia vulnera telis. 530
 Troades exclamant: obmutuit illa dolore;
 Et pariter vocem, lacrymasque introrsus obortas
 Devorat ipse dolor: duroque simillima saxo
 Torpet: et adversâ figit modò lumina terrâ;
 Interdum torvos sustollit ad æthera vultus: 535
 Nunc positi spectat vultum, nunc vulnera, nati,
 Vulnera præcipuè: seque armat et instruit irâ.
 Quâ simul exarsit, tanquam regina maneret,
 Ulcisci statuit; pœnæque in imagine tota est.
 Utque furit catulo lactente orbata læna, 540
 Signaque nacta pedum, sequitur, quem non videt, hostem:
 Sic Hecube, postquam cum luctu miscuit iram,
 Non oblita animorum, annorum oblita suorum,
 Vadit ad artificem diræ Polymestora cædis:
 Colloquiumque petit: nam se monstrare relictum 545
 Velle latens illi, quod nato redderet, aurum.
 Credidit Odrýsius: prædæque adsuetus amore
 In secreta venit: cum blando callidus ore,
 'Tolle moras, Hecube,' dixit: 'da munera nato.
 Omne fore illius quod das, quod et antè dedisti, 550
 Per superos juro.' Spectat truculenta loquentem,
 Falsaque jurantem: tumidâque exæstuat irâ;
 Atque ita correptum captivarum agmine matrum
 Involat, et digitos in perfida lumina condit,
 Exspoliaturque genas oculis (facit ira valentem) 555
 Immergitque manus: fœdataque sanguine sonti
 Non lumen, neque enim superest, loca luminis haurit.

Clade sui Thracum gens irritata tyranni
 Troada telorum lapidumque incessere jactu
 Cœpit. At hæc missum rauco cum murmure saxum 560
 Morsibus insequitur: rictuque in verba parato

Latravit, conata loqui. Locus exstat, et ex re
 Nomen habet: veterumque diu memor illa malorum,
 Tum quoque Sithonios ululavit mœsta per agros.
 Illius Troasque suos, hostesque Pelasgos, 565
 Illius fortuna deos quoque moverat omnes:
 Sic omnes, ut et ipsa Jovis conjuxque sororque
 Eventus Hecubam meruisse negaverit illos.

MEMNONIS CINERES IN AVES MUTATI.

v. 576.

Non vacat Auroræ, quanquam îdem faverat armis,
 Cladibus, et casu Trojæque Hecubæque moveri. 570
 Cura deam propior, luctusque domesticus angit
 Memnonis amissi, Phrygiis quem lutea campis
 Vidit Achilleâ pereuntem cuspide mater.
 Vidit; et ille color, quo matutina rubescunt
 Tempora, palluerat: latuitque in nubibus æther. 575

At non impositos supremis ignibus artus
 Sustinuit spectare parens: sed crine soluto,
 Sicut erat, magni genibus procumbere non est
 Dedignata Jovis, lacrymisque has addere voces:
 'Omnibus inferior, quas sustinet aureus æther, 580
 (Nam mihi sunt totum rarissima templa per orbem)
 Diva tamen venio: non ut delubra, diesque
 Des mihi sacrificos, caliturasque ignibus aras.
 Si tamen adspicias, quantum tibi fœmina præstem,
 Tum cum luce novâ noctis confinia servo, 585
 Præmia danda putes. Sed non ea cura; neque hic est
 Nunc status Auroræ, meritos ut poscat honores.
 Memnonis orba mei venio: qui fortia frustra
 Pro patruo tulit arma suo; primisque sub annis

- Occidit a forti (sic vos voluistis) Achille. 590
Da, precor, huic aliquem, solatia mortis, honorem,
Summe deûm rector, maternaque vulnera leni.
Jupiter annuerat ; cùm Memnonis arduus alto
Corruit igne rogos, nigrique volumina fumi
Infecêre diem : veluti cùm flumina natas 595
Exhalant nebulas, nec sol admittitur infrà.
Atra favilla volat, glomerataque corpus in unum
Densatur ; faciemque capit : sumitque calorem
Atque animam ex igni. Levitas sua præbuit alas.
Et primò similis volucris, mox vera volucris 600
Insonuit pennis. Pariter sonuêre sorores
Innumeræ, quibus est eadem natalis origo.
Terque rogam lustrant : et consonus exit in auras
Ter clangor : quarto seducunt castra volatu.
Tum duo diversâ populi de parte feroces 605
Bella gerunt, rostrisque, et aduncis unguibus iras
Exercent, alasque adversaque pectora lassant :
Inferiæque cadunt cineri cognata sepulto
Corpora : seque viro forti meminêre creatas.
Præpetibus subitis nomen facit auctor ; ab illo 610
Memnonides dictæ, cùm sol duodena peregit
Signa, parentali perituræ Marte rebellant.
Ergo aliis latrâsse Dymantida flebile visum :
Luctibus est Aurora suis intenta, piasque
Nunc quoque dat lacrymas, et toto rorat in orbe. 615

LIBER XIV.

ÆNEAS ET REGES ALBANI.

v. 445.

Solvitur herboso religatus ab aggere funis :
 Et procul insidias, infamatæque relinquunt
 Tecta deæ, lucosque petunt, ubi nubilus umbrâ
 In mare cum flavâ prorumpit Tybris arenâ.
 Faunigenæque domo potitur natâque Latini ; 5
 Non sine Marte tamen. Bellum cum gente feroci
 Suscipitur ; pactâque furit pro conjuge Turnus.

Concurrit Latio Tyrrhenia tota : diuque
 Ardua sollicitis victoria quæritur armis.
 Auget uterque suas externo robore vires : 10
 Et multi Rutulos, multi Trojana tuentur
 Castra. Neque Æneas Evandri ad limina frustrâ,
 At Venulus magnam profugi Diomedis ad urbem
 Venerat. Ille quidem sub Iâpyge maxima Dauno
 Mœnia condiderat, dotaliaque arva tenebat. 15
 Sed Venulus Turni postquam mandata peregit,
 Auxiliumque petit ; vires Ætolius heros
 Excusat : nec se soceri committere pugnæ
 Velle sui populos : nec, quos e gente suorum
 Armet, habere viros. Rutuli sine viribus illis 20
 Bella instructa gerunt : multumque ab utrâque cruoris
 Parte datur. Fert ecce avidas in pinea Turnus
 Texta faces : ignesque timent, quibus unda pepercit.

Jamque picem, et ceras, alimenta que cætera flammæ
 Mulciber urebat, perque altum ad carbasa malum 25
 Ibat, et incurvæ fumabant transtra carinæ :

Cùm memor has pinus Idæo vertice cæsas
 Sancta deûm genitrix, tinnitibus aëra pulsi
 Æris, et inflati complevit murmure buxi.
 Perque leves domitis invecta leonibus auras, 30
 'Irrita sacrilegâ jactas incendia dextrâ,
 Turne,' ait. 'Eripiam; nec, me patiente, cremabit
 Ignis edax nemorum partes et membra meorum.'
 Intonuit dicente deâ: tonitrumque secuti
 Cum saliente graves ceciderunt grandine nimbi: 35
 Aëraque, et subitis tumidum concursibus æquor
 Astræi turbant, et eunt in prælia, fratres.
 E quibus alma parens, unius viribus usa,
 Stupea prærumpit Phrygiæ retinacula classis:
 Fertque rates pronas, medioque sub æquore mergit. 40
 Robore mollito, lignoque in corpora verso,
 In capitum faciem puppes mutantur aduncæ:
 In digitos abeunt, et crura natantia, remi:
 Quodque priûs fuerat, latus est: mediisque carina
 Subdita navigiis, spinæ mutatur in usum. 45
 Lina comæ molles, antennæ brachia fiunt.
 Cærulûs, ut fuerat, color est. Quasque antè timebant,
 Illas virgineis exercent lusibus undas
 Naïdes æquoreæ: durisque in montibus ortæ
 Molle fretum celebrant: nec eas sua tangit origo. 50
 Non tamen oblitæ, quàm multa pericula sævo
 Pertulerint pelago, jactatis sæpe carinis
 Supposuêre manus: nisi si qua vehebat Achivos.
 Cladis adhuc Phrygiæ memores, odêre Pelasgos.
 Spes erat, in nymphas animatâ classe marinas, 55
 Posse metu monstri Rutulum desistere bello.
 Perstat, habetque deos pars utraque: quique deorum
 Instar, habent animos. Nec jam dotalia regna,

Nec soceri sceptrum, nec te, Lavinia virgo,
 Sed vicisse petunt: deponendique pudore 60
 Bella gerunt. Tandemque Venus victricia nati
 Arma videt: Turnusque cadit; cadit Ardea, Turno
 Sospite, dicta potens. Quam postquam barbarus ignis
 Abstulit, et tepidâ latuerunt tecta favillâ;
 Congerie e mediâ tum primùm cognita præpes 65
 Subvolat, et cineres plausis everberat alis.
 Et sonus, et macies, et pallor, et omnia, captam
 Quæ deceant urbem, nomen quoque mansit in illâ
 Urbis: et ipsa suis deplangitur Ardea pennis.
 Jamque deos omnes, ipsamque Æneïa virtus 70
 Junonem veteres finire coëgerat iras:
 Cùm, bene fundatis opibus crescentis Iâli,
 Tempestivus erat cœlo Cythereïus heros;
 Ambieratque Venus superos: colloque parentis
 Circumfusa sui, 'Nunquam mihi,' dixerat, 'ullo 75
 Tempore dure pater, nunc sis mitissimus oro;
 Æneæque meo, qui te de sanguine nostro
 Fecit avum, quamvis parvum, des, optime, numen;
 Dummodo des aliquod. Satis est inamabile regnum
 Adspexisse semel, Stygios semel îsse per amnes.' 80
 Adsensêre dei: nec conjux regia vultus
 Immotos tenuit, placatoque annuit ore.
 Tum pater, 'Estis,' ait, 'cœlesti munere digni,
 Quæque petis, pro quoque petis: cape, nata, quod optas.'
 Fatus erat. Gaudet, gratesque agit illa parenti: 85
 Perque leves auras junctis invecta columbis
 Littus adit Laurens; ubi tectus arundine serpit
 In freta flumineis vicina Numicius undis.
 Hunc jubet Æneæ, quæcunque obnoxia morti,
 Abluere; et tacito deferre sub æquora cursu. 90

Corniger exsequitur Veneris mandata : suisque,
 Quicquid in Æneâ fuerat mortale, repurgat,
 Et respergit aquis. Pars optima restitit illi.
 Lustratum genitrix divino corpus odore
 Unxit, et ambrosiâ cum dulci nectare mixtâ 95
 Contigit os, fecitque deum : quem turba Quirini
 Nuncupat Indigetem ; temploque arisque recepit.
 Inde sub Ascanii ditione binominis Alba,
 Resque Latina fuit : succedit Silvius illi :
 Quo satus, antiquo tenuit repetita Latinus 100
 Nomina cum sceptro. Clarum subit Alba Latinum :
 Epitos ex illo est : post hunc Capetusque, Capysque ;
 Sed Capys antè fuit. Regnum Tiberinus ab illis
 Cepit ; et in Tusci demersus fluminis undis
 Nomina fecit aquæ. De quo Remulusque, feroxque 105
 Acrota sunt geniti : Remulus maturior annis
 Fulmineo periit, imitator fulminis, ictu.
 Fratre suo sceptrum moderatior Acrota forti
 Tradit Aventino : qui quo regnârat, eodem
 Monte jacet positus ; tribuitque vocabula monti. 110
 Jamque Palatinæ summam Proca gentis habebat.
 Rege sub hoc Pomona fuit : quâ nulla Latinas
 Inter Hamadryadas coluit sollertiùs hortos,
 Nec fuit arborei studiosior altera frētus :
 Unde tenet nomen. Non silvas illa, nec amnes ; 115
 Rus amat, et ramos, felicia poma ferentes.
 Nec jaculo gravis est, sed aduncâ dextera falce :
 Quâ modò luxuriem premit, et spatiantia passim
 Brachia compescit : fissâ modò cortice virgam
 Inserit, et succos alieno præstat alumno. 120
 Nec patitur sentire sitim : bibulæque recurvas
 Radicis fibras labentibus irrigat undis.

Proximus Ausonias injusti miles Amulî
 Rexit opes : Numitorque senex amissa nepotum
 Munere regna capit : festisque Palilibus urbis 125
 Mœnia conduntur. Tatiisque patresque Sabini
 Bella gerunt : arcisque viâ Tarpeia reclusâ
 Dignâ animam pœnâ congestis exuit armis.
 Inde sati Curibus, tacitorum more luporum,
 Ore premunt voces, et corpora victa sopore 130
 Invadunt, portasque petunt ; quas objice firmâ
 Clauserat Iliades. Unam tamen ipsa recludit,
 Nec strepitum verso Saturnia cardine fecit.
 Sola Venus portæ cecidisse repagula sensit :
 Et clausura fuit : nisi quòd rescindere nunquam 135
 Dîs licet acta deûm. Jano loca juncta tenebant
 Nâides Ausoniæ, gelido rorantia fonte :
 Has rogat auxilium. Nec nymphæ justa petentem
 Sustinuêre deam : venasque et flumina fontis
 Elicuêre sui. Nondum tamen invia Jani 140
 Ora patentis erant, neque iter præcluserat unda.
 Lurida supponunt fœcundo sulfura fonti,
 Incenduntque cavas fumante bitumine venas.
 Viribus his aliisque vapor penetravit ad ima
 Fontis : et Alpino modò quæ certare rigori 145
 Audebatis aquæ, non ceditis ignibus ipsis.
 Flammiferâ gemini fumant adspergine postes :
 Portaque, nequicquam rigidis permissa Sabinis,
 Fonte fuit præstructa novo ; dum Martius arma
 Indueret miles. Quæ postquam Romulus ultro 150
 Obtulit ; et strata est tellus Romana Sabinis
 Corporibus, strata estque suis ; generique cruorem
 Sanguine cum soceri permiscuit impius ensis :
 Pace tamen sisti bellum, nec in ultima ferro

Decertare, placet ; Tatiumque accedere regno. 155

Occiderat Tatiùs, populisque æquata duobus,
Romule, jura dabas : positâ cùm casside Mavors
Talibus affatur divûmque hominumque parentem :
‘Tempus adest, genitor, (quoniam fundamine magno
Res Romana valet, nec præside pendet ab uno) 160

Præmia, quæ promissa mihi dignoque nepoti,
Solvere, et ablatum terris imponere cœlo.
Tu mihi concilio quondam præsentè deorum,
(Nam memoro, memorique animo pia verba notavi)
“Unus erit, quem tu tolles in cærula cœli,” 165
Dixisti. Rata sit verborum summa tuorum.’

Annuit omnipotens, et nubibus aëra cæcis
Occuluit, tonitruque et fulgure terruit Urbem.
Quæ sibi promissæ sensit data signa rapinæ,
Innixusque hastæ, pressos temone cruento 170
Impavidus conscendit equos Gradivus, et ictu
Verberis increpuit : pronumque per aëra lapsus
Constitit in summo nemorosi colle Palatî :
Reddentemque suo jam regia jura Quiriti
Abstulit Iliaden. Corpus mortale per auras 175
Dilapsum tenues : ceu latâ plumbea fundâ
Missa solet medio glans intabescere cœlo.
Pulchra subit facies, et pulvinaribus altis
Dignior, et qualis trabeati forma Quirini.

Flebat ut amissum conjux ; cùm regia Juno 180
Irin ad Hersiliam descendere limite curvo
Imperat : et vacuæ sua sic mandata referre.
‘O et de Latiâ, o et de gente Sabinâ
Præcipuum, matrona, decus ; dignissima tanti
Antè fuisse viri, conjux nunc esse Quirini ; 185
Siste tuos fletus : et, si tibi cura videndi

Conjugis est, duce me lucum pete, colle Quirino
 Qui viret, et templum Romani regis obumbrat.
 Paret : et in terram pictos delapsa per arcus,
 Hersiliam jussis compellat vocibus Iris. 190
 Illa verecundo vix tollens lumina vultu,
 'O dea, (namque mihi, nec quæ sis dicere promptum est ;
 Et liquet esse deam) duc, o duc,' inquit : 'et offer
 Conjugis ora mihi : quæ si modò posse videre
 Fata semel dederint ; cœlum acceptâsse fatebor.' 195
 Nec mora ; Romuleos cum virgine Thaumanteâ
 Ingreditur colles. Ibi sidus ab æthere lapsum
 Decidit in terras : a cujus lumine flammans
 Hersiliæ crinis cum sidere cessit in auras.
 Hanc manibus notis Romanæ conditor urbis 200
 Excipit, et priscum pariter cum corpore nomen
 Mutat ; Oramque vocat ; quæ nunc dea juncta Quirino est.

LIBER XV.

PYTHAGORÆ SERMO.

v. 60.

Vir fuit hîc, ortu Samius : sed fugerat una
 Et Samon et dominos ; odioque tyrannidis exsul
 Sponte erat. Isque, licet cœli regione remotos,
 Mente deos adiit ; et, quæ natura negabat
 Visibus humanis, oculis ea pectoris hausit. 5
 Cùmque animo, et vigili perspexerat omnia curâ,
 In medium discenda dabat : cœtusque silentûm,
 Dictaque mirantûm, magni primordia mundi,

Et rerum causas, et quid natura, docebat :
Quid deus ; unde nives ; quæ fulminis esset origo ; 10
Jupiter, an venti, discussâ nube tonarent ;
Quid quateret terras ; quâ sidera lege mearent ;
Et quodcunque latet. Primusque animalia mensis
Arguit imponi : primus quoque talibus ora
Docta quidem solvit, sed non et credita, verbis : 15
‘ Parcite, mortales, dapibus temerare nefandis
Corpora. Sunt fruges, sunt deducunt ramos
Pondere poma suo, tumidæque in vitibus uvæ :
Sunt herbæ dulces : sunt, quæ mitescere flammâ,
Mollisque queant. Nec vobis lacteus humor 20
Eripitur, nec mella thymi redolentia florem.
Prodiga divitias, alimenta que mitia tellus
Suggerit : atque epulas sine cæde et sanguine præbet.
Carne feræ sedant jejunia : nec tamen omnes.
Quippe equus, et pecudes, armenta que gramine vivunt. 25
At quibus ingenium est immansuetumque, ferumque,
Armeniaque tigres, iracundique leones,
Cumque lupis ursi, dapibus cum sanguine gaudent.
Heu quantum scelus est, in viscera viscera condi,
Congestoque avidum pinguescere corpore corpus ; 30
Alteriusque animantem animantis vivere leto !
Scilicet in tantis opibus, quas optima matrum
Terra parit, nil te nisi tristia mandere sævo
Vulnera dente juvat, ritusque referre Cyclopum ?
Nec, nisi perdideris alium, placare voracis, 35
Et malè morati poteris jejunia ventris ?
At vetus illa ætas, cui fecimus Aurea nomen,
Fœtibus arboreis, et, quas humus educat, herbis
Fortunata fuit : nec polluit ora cruore.
Tunc et aves tutæ movère per aëra pennas ; 40

Et lepus impavidus mediis erravit in agris :
 Nec sua credulitas piscem suspenderat hamo :
 Cuncta sine insidiis, nullamque timentia fraudem,
 Plenaque pacis erant. — Postquam non utilis auctor
 Victibus invidit, (quisquis fuit ille virorum) 45
 Corporeasque dapes avidam demersit in alvum ;
 Fecit iter sceleri : primâque e cæde ferarum
 Incaluisse putem maculatum sanguine ferrum.
 Idque satis fuerat : nostrumque petentia letum
 Corpora missa neci, salvâ pietate, fatemur : 50
 Sed quàm danda neci, tam non epulanda fuerunt.
 Longiùs inde nefas abiit : et prima putatur
 Hostia sus meruisse mori, quia semina pando
 Eruerit rostro, spemque interceperit anni.
 Vite caper morsâ Bacchi mactandus ad aras 55
 Ducitur ultoris. Nocuit sua culpa duobus.
 Quid meruistis oves, placidum pecus, inque tuendos
 Natum homines, pleno quæ fertis in ubere nectar ?
 Mollia quæ nobis vestras velamina lanas
 Præbetis, vitâque magis, quàm morte juvatis. 60
 Quid meruère boves, animal sine fraude dolisque,
 Innocuum, simplex, natum tolerare labores ?
 Immemor est demum, nec frugum munere dignus,
 Qui potuit curvi dempto modò pondere aratri
 Ruricolam mactare suum : qui trita labore 65
 Illa, quibus toties durum renovaverat arvum,
 Tot dederat messes, percussit colla securi.
 Nec satis est, quòd tale nefas committitur : ipsos
 Inscriptère deos sceleri, numenque supernum
 Cæde laboriferi credunt gaudere juvenci. 70
 Victima labe carens, et præstantissima formâ,
 (Nam placuisse nocet) vittis præsignis et auro,

Sistitur ante aras, auditque ignara precantem :
 Imponique suæ videt inter cornua fronti,
 Quas coluit fruges : percussa que sanguine cultros 75
 Inficit in liquidâ prævisos forsitan undâ.
 Protinus ereptas viventi pectore fibras
 Inspiciunt, mentesque deûm scrutantur in illis.
 Unde fames homini vetitorum tanta ciborum ?
 Audetis vesci, genus o mortale ? quod, oro, 80
 Ne facite : et monitis animos advertite nostris.
 Cùmque boum dabitis cæsorum membra palato,
 Mandere vos vestros scite et sentite colonos.
 Et quoniam deus ora movet, sequar ora moventem
 Ritè deum ; Delphosque meos, ipsumque recludam 85
 Æthera ; et augustæ reserabo oracula mentis.
 Magna, nec ingeniis evestigatâ priorum,
 Quæque diu latuère, canam. Juvat ire per alta
 Astra : juvat, terris et inertî sede relictis,
 Nube vehi ; validique humeris insistere Atlantis : 90
 Palantesque animos passim ac rationis egentes
 Despectare procul, trepidosque, obitumque timentes
 Sic exhortari ; seriemque evolvere fati.
 “ O genus attonitum gelidæ formidine mortis !
 Quid Styga, quid tenebras, quid nomina vana timetis, 95
 Materiem vatum, falsique piacula mundi ?
 Corpora sive rogos flammâ, seu tabe vetustas
 Abstulerit, mala posse pati non ulla putetis.
 Morte carent animæ : semperque, priore relictâ
 Sede, novis habitant domibus vivuntque receptæ. 100
 Ipse ego (nam memini) Trojani tempore belli
 Panthoïdes Euphorbus eram : cui pectore quondam
 Sedit in adverso gravis hasta minoris Atridæ.
 Cognovi clypeum, lævæ gestamina nostræ,

Nuper Abanteis templo Junonis in Argis. 105

Omnia mutantur: nihil interit. Errat, et illinc

Huc venit, hinc illuc, et quoslibet occupat artus

Spiritus: èque feris humana in corpora transit,

Inque feras noster: nec tempore deperit ullo.

Utque novis fragilis signatur cera figuris, 110

Nec manet ut fuerat, nec formas servat easdem;

Sed tamen ipsa eadem est: animam sic semper eandem

Esse, sed in varias doceo migrare figuras.

Ergo, ne pietas sit victa cupidine ventris,

Parcite (vaticinor) cognatas cæde nefandâ 115

Exturbare animas: nec sanguine sanguis alatur.

Et quoniam magno feror æquore, plenaque ventis

Vela dedi; nihil est toto quod perstet in orbe.

Cuncta fluunt, omnisque vagans formatur imago.

Ipsa quoque adsiduo labuntur tempora motu 120

Non secus ac flumen. Neque enim consistere flumen,

Nec levis hora potest: sed, ut unda impellitur undâ,

Urgeturque prior venienti, urgetque priorem,

Tempora sic fugiunt pariter, pariterque sequuntur:

Et nova sunt semper: nam quod fuit antè, relictum est: 125

Fitque, quod haud fuerat: momentaque cuncta novantur.

Cernis et emersas in lucem tendere noctes,

Et jubar hoc nitidum nigræ succedere nocti.

Nec color est idem cælo, cum lassa quiete

Cuncta jacent mediâ; cumque albo Lucifer exit 130

Clarus equo: rursumque alius, cum prævia luci

Tradendum Phœbo Pallantias inficit orbem.

Ipsæ dei clypeus, terrâ cum tollitur imâ,

Manè rubet: terrâque, rubet, cum conditur imâ:

Candidus in summo est, melior natura quod illuc 135

Ætheris est, terræque procul contagia vitat.

Nec par aut eadem nocturnæ forma Dianæ
Esse potest unquam : semperque hodierna sequente,
Si crescit, minor est ; major, si contrahit orbem.

Quid ? non in species succedere quatuor annum 140

Adspicis, ætatis peragentem imitamina nostræ ?

Nam tener, et lactens, puerique simillimus ævo

Vere novo est. Tunc herba nitens, et roboris expers

Turget, et insolida est, et spe delectat agrestem.

Omnia tum florent ; florumque coloribus almus 145

Ridet ager : neque adhuc virtus in frondibus ulla est.

Transit in Æstatem, post Ver, robustior Annus :

Fitque valens juvenis : neque enim robustior ætas

Ulla, nec uberior, nec, quæ magis æstuet, ulla est.

Excipit Autumnus, posito fervore juventæ 150

Maturus, mitisque, inter juvenemque senemque

Temperie medius, sparsis per tempora canis.

Inde senilis Hiems tremulo venit horrida passu ;

Aut spoliata suos, aut, quos habet, alba capillos.

Nostra quoque ipsorum semper, requieque sine ullâ, 155

Corpora vertuntur : nec, quod fuimusve, sumusve,

Cras erimus. Jacuit primò sine viribus infans

Mox quadrupes, rituque tulit sua membra ferarum :

Paulatimque tremens, et nondum poplite firmo

Constitit, adjutis aliquo conamine nervis. 160

Inde valens veloxque fuit : spatiumque juventæ

Transit : et, emensis mediis quoque temporis annis,

Labitur occiduae per iter declive senectæ.

Subruit hæc ævi demoliturque prioris

Robora : fletque Milon senior, cùm spectat inanes 165

Illos, qui fuerant solidorum mole tororum

Herculeis similes, fluidos pendere lacertos.

Flet quoque, ut in speculo rugas adspexit aniles,

Tyndaris : et secum, cur sit bis rapta, requirit.
 Tempus edax rerum, tuque, invidiosa vetustas, 170
 Omnia destruitis : vitiataque dentibus ævi
 Paulatim lentâ consumitis omnia morte.

Ne tamen oblitis ad metam tendere longè
 Exspatiemur equis ; cœlum, et quodcunque sub illo est,
 Immutat formas, tellusque, et quicquid in illâ est. 175
 Nos quoque pars mundi, (quoniam non corpora solùm,
 Verùm etiam volucres animæ sumus, inque ferinas
 Possumus ire domos, pecudumque in pectora condi,)
 Corpora, quæ possint animas habuisse parentum,
 Aut fratrum, aut aliquo junctorum fœdere nobis, 180
 Aut hominum certè, tuta esse et honesta sinamus :
 Neve Thyesteis cumulemur viscera mensis.
 Quàm malè consuescit, quàm se parat ille cruori
 Impius humano, vituli qui guttura cultro
 Rumpit ; et immotas præbet mugitibus aures ! 185
 Aut qui vagitus similes puerilibus hædum
 Edentem jugulare potest ; aut alite vesci,
 Cui dedit ipse cibos ! quantum est, quod desit in istis
 Ad plenum facinus ! quò transitus inde paratur !

Bos aret, aut mortem senioribus imputet annis : 190
 Horriferum contra Borean ovis arma ministret :
 Ubra dent saturæ manibus pressanda capellæ.
 Retia cum pedicis, laqueosque artesque dolosas
 Tollite : nec volucrem viscatâ fallite virgâ :
 Nec formidatis cervos includite pinnis : 195
 Nec celate cibis uncos fallacibus hamos.
 Perдите, si qua nocent : verùm hæc quoque perditè tantùm.
 Ora vacent epulis, alimenta que congrua carpant.”

JULIUS CÆSAR IN COMETEN MUTATUS.

v. 746.

Cæsar in Urbe suâ deus est : quem Marte togâque
 Præcipuum, non bella magis finita triumphis, 200
 Resque domi gestæ, properataque gloria rerum
 In sidus vertêre novum, stellamque comantem,
 Quàm sua progenies. Neque enim de Cæsaris actis
 Ullum majus opus, quàm quòd pater exstitit hujus.
 Scilicet æquoreos plus est domuisse Britannos, 205
 Perque papyriferi septemflua flumina Nili
 Victrices egisse rates, Numidasque rebelles,
 Cinyphiumque Jubam, Mithridateisque tumentem
 Nominibus Pontum, populo adjecisse Quirini,
 Et multos meruisse, aliquos egisse triumphos, 210
 Quàm tantum genuisse virum, quo præside rerum
 Humano generi, superi, cavistis abundè.
 Ne foret hic igitur mortali semine cretus,
 Ille deus faciendus erat. Quod ut aurea vidit
 Æneæ genitrix ; vidit quoque triste parari 215
 Pontifici letum, et conjurata arma moveri.
 Palluit : et cunctis, ut cuique erat obvia, divis,
 ‘ Adspice,’ dicebat, ‘ quantâ mihi mole parentur
 Insidiæ : quantâque caput cum fraude petatur.
 Quod de Dardanio solum mihi restat Iûlo. 220
 Solane semper ero justis exercita curis ?
 Quam modò Tydidæ Calydonia vulneret hasta,
 Nunc malè defensæ confundant mœnia Trojæ :
 Quæ videam natum longis erroribus actum,
 Jactarique freto, sedesque intrare silentîm, 225
 Bellaque cum Turno gerere, aut, si vera fatemur,

Cum Junone magis. Quid nunc antiqua recordor
 Damna mei generis? timor hic meminisse priorum
 Non sinit. In me acui sceleratos cernitis enses;
 Quos prohibete, precor; facinusque repellite: neve 230
 Cæde sacerdotis flammæ exstinguite Vestæ.'

Talia nequicquam toto Venus anxia cœlo
 Verba jacit, superosque movet. Qui rumpere quanquam -
 Ferrea non possunt veterum decreta Sororum,
 Signa tamen luctûs dant haud incerta futuri. 235

Arma ferunt inter nigras crepitantia nubes,
 Terribilesque tubas, auditaque cornua cœlo
 Præmonuisse nefas. Phœbi quoque tristis imago
 Lurida sollicitis præbebat lumina terris.

Sæpe faces visæ mediis ardere sub astris: 240

Sæpe inter nimbos guttæ cecidêre cruentæ.

Cærulus et vultum ferrugine Lucifer atrâ

Sparsus erat: sparsi Lunares sanguine currus.

Tristia mille locis Stygius dedit omina bubo:

Mille locis lacrymavit ebur: cantusque feruntur 245

Auditi, sanctis et verba minacia lucis.

Victima nulla litat: magnosque instare tumultus

Fibra monet; cæsumque caput reperitur in extis.

Inque foro, circumque domos, et templa deorum

Nocturnos ululâsse canes; umbrasque silentûm 250

Erravisse ferunt, motamque tremoribus urbem.

Non tamen insidias, venturaque vincere fata

Præmonitus potuêre deûm: strictique feruntur

In templum gladii: neque enim locus ullus in Urbe

Ad facinus, diramque placet, nisi Curia, cædem. 255

Tum verò Cytherea manu percussit utrâque

Pectus: et æthereâ molitur condere nube,

Quâ prius infesto Paris est ereptus Atridæ,

- Et Diomedeos Æneas fugerat enses.
 Talibus hanc genitor: 'Sola insuperabile fatum, 260
 Nata, movere paras? intres licèt ipsa Sororum
 Tocta trium, cernes illic molimine vasto
 Ex ære, et solido rerum tabularia ferro:
 Quæ neque concursum cœli, neque fulminis iram,
 Nec metuunt ullas tuta atque æterna ruinas. 265
 Invenies illic incisa adamante perenni
 Fata tui generis: legi ipse, animoque notavi,
 Et referam: ne sis etiamnum ignara futuri.
 Hic sua complevit (pro quo, Cytherea, laboras)
 Tempora, perfectis, quos terræ debuit, annis. 270
 Ut deus accedat cœlo, templisque colatur,
 Tu facies, natusque suus, qui nominis hæres,
 Impositum feret Urbis onus, cæsique parentis
 Nos in bella suos fortissimus ultor habebit.
 Illius auspiciis obsessæ mœnia pacem 275
 Victa petent Mutinæ: Pharsalia sentiet illum,
 Æmathiâque iterum madefacti cæde Philippi:
 Et Magnum Siculis nomen superabitur undis:
 Romanique ducis conjux Ægyptia, tædæ
 Non bene fisa, cadet: frustrâque erit illa minata, 280
 Servitura suo Capitolia nostra Canopo.
 Quid tibi Barbariem, gentes ab utroque jacentes
 Oceano, numerem? Quodcunque habitabile tellus
 Sustinet, hujus erit: pontus quoque serviet illi.
 Pace datâ terris, animum ad civilia vertet 285
 Jura suum, legesque feret justissimus auctor:
 Exemploque suo mores reget: inque futuri
 Temporis ætatem, venturorumque nepotum,
 Prospiciens, prolem sanctâ de conjugē natam
 Ferre simul nomenque suum curasque jubebit. 290

Nec, nisi cùm senior similes æquaverit annos,
 Æthereas sedes cognataque sidera tanget.
 Hanc animam interea cæso de corpore raptam,
 Fac jubar, ut semper Capitolia nostra Forumque
 Divus ab excelsâ prospectet Julius æde.' 295

Vix ea fatus erat, mediâ cùm sede Senatûs
 Constitit alma Venus, nulli cernenda, suique
 Cæsaris eripuit membris, nec in aëra solvi
 Passa recentem animam, cœlestibus intulit astris.
 Dumque tulit, lumen capere, atque ignescere sensit, 300
 Emisitque sinu. Lunâ volat altiùs illa,
 Flammiferumque trahens spatioso limite crinem
 Stella micat, natique videns bene facta, fatetur
 Esse suis majora, et vinci gaudet ab illo.
 Hic sua præferri quanquam vetat acta paternis; 305
 Libera fama tamen, nullisque obnoxia jussis,
 Invitum præfert; unâque in parte repugnat.
 Sic magni cedit titulis Agamemnonis Atreus:
 Ægea sic Theseus, sic Pelea vincit Achilles.
 Denique, ut exemplis ipsos æquantibus utar, 310
 Sic et Saturnus minor est Jove. Jupiter acres
 Temperat æthereas, et mundi regna triformis:
 Terra sub Augusto: pater est et rector uterque.

Dì, precor, Æneæ comites, quibus ensis et ignis
 Cesserunt, dïque Indigetes, genitorque, Quirine, 315
 Urbis, et invicti genitor, Gradive, Quirini,
 Vestaque Cæsareos inter sacrata Pênates,
 Et cum Cæsareâ tu, Phœbe domestice, Vestâ,
 Quique tenes altus Tarpeias, Jupiter, arces,
 Quosque alios vati fas appellare piumque; 320
 Tarda sit illa dies, et nostro serior ævo,
 Quâ caput Augustum, quem temperat, orbe relicto
 Accedat cœlo, faveatque precantibus absens.

PERORATIO.

v. 871.

Jamque opus exegi, quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas. 325
Cùm volet illa dies, quæ nil nisi corporis hujus
Jus habet, incerti spatium mihi finiat ævi:
Parte tamen meliore mei super alta perennis
Astra ferar: nomenque erit indelebile nostrum.
Quâque patet domitis Romana potentia terris, 330
Ore legar populi, perque omnia sæcula famâ
(Si quid habent veri vatum præsagia) vivam.

HEROIDES.

EPISTOLA I.

PENELOPE ULYSSI.

HANC tua Penelope lento tibi mittit, Ulysse.

Nil mihi rescribas ut tamen, ipse veni.

Troja jacet certè, Danaïs invisa puellis.

Vix Priamus tanti, totaque Troja, fuit.

Quando ego non timui graviora pericula veris? 5

Res est solliciti plena timoris amor.

In te fingebam violentos Troas ituros:

Nomine in Hectoreo pallida semper eram.

Sive quis Antilochum narrabat ab Hectore victum;

Antilochus nostri causa timoris erat: 10

Sive Menœtiaden falsis cecidissee sub armis;

Flebam successu posse carere dolos.

Sanguine Tlepolemus Lyciam tepefecerat hastam;

Tlepolemi leto cura novata mea est.

Denique, quisquis erat castris jugulatus Achivis, 15

Frigidius glacie pectus amantis erat.

Sed bene consuluit casto deus æquus amor.

Versa est in cinerem sospite Troja viro.

Argolici rediêre duces: altaria fumant:

Ponitur ad patrios barbara præda deos. 20

Grata ferunt Nymphæ pro salvis dona maritis:

Illi victa suis Troïa fata canunt.

Mirantur justique senes, trepidæque puellæ:

Narrantis conjux pendet ab ore viri.

- Atque aliquis positâ monstrat fera prœlia mensâ ; 25
 Pingit et exiguo Pergama tota mero.
 'Hâc ibat Simoïs, hîc est Sigeïa tellus ;
 Hîc steterat Priami regia celsa senis.
 Illic Æacides, illic tendebat Ulysses :
 Hîc lacer admissos terruit Hector equos.' 30
 Omnia namque tuo senior, te quærere misso,
 Retulerat nato Nestor : at ille mihi.
 Retulit et ferro Rhesumque Dolonæque cæsos,
 Utque sit hic somno proditus, ille dolo.
 Ausus es, o nimium nimiumque oblite tuorum, 35
 Thracia nocturno tangere castra dolo ;
 Totque simul mactare viros, adjutus ab uno.
 At bene cautus eras, et memor antè mei.
 Usque metu micuère sinus ; dum victor amicum
 Dictus es Ismariis îsse per agmen equis. 40
 Sed mihi quid prodest vestris disjecta lacertis
 Ilios ? et, murus quod fuit antè, solum ?
 Si maneo, qualis Trojâ durante manebam ;
 Virque mihi, dempto fine carendus, abes ?
 Diruta sunt aliis, uni mihi Pergama restant ; 45
 Incola captivo quæ bove victor arat.
 Jam seges est ubi Troja fuit, resecandaque falce
 Luxuriat Phrygio sanguine pinguis humus.
 Semisepulta virûm curvis feriuntur aratris
 Ossa : ruinosas occulit herba domos. 50
 Victor abes ; nec scire mihi, quæ causa morandi,
 Aut in quo lateas ferreus orbe, licet.
 Quisquis ad hæc vertit peregrinam littora puppim,
 Ille mihi de te multa rogatus abit.
 Quamque tibi reddat, si te modò viderit usquam, 55
 Traditur huic digitis charta notata meis.

Nos Pylon, antiqui Neleïa Nestoris arva,
Misimus: incerta est fama remissa Pylo.
Misimus et Sparten: Sparte quoque nescia veri.
Quas habitas terras, aut ubi lentus abes? 60
Utilius starent etiam nunc mœnia Phœbi.
(Irascor votis heu levis ipsa meis!)
Scirem ubi pugnares; et tantum bella timerem;
Et mea cum multis juncta querela foret.
Quid timeam ignoro: timeo tamen omnia demens: 65
Et patet in curas area lata meas.
Quæcunque æquor habet, quæcunque pericula tellus,
Tam longæ causas suspicor esse moræ.
Hæc ego dum stultè meditor (quæ vestra libido est)
Esse peregrino captus amore potes. 70
Forsitan et narres, quàm sit tibi rustica conjux;
Quæ tantum lanas non sinat esse rudes.
Fallar; et hoc crimen tenues vanescat in auras:
Neve, revertendi liber, abesse velis.
Me pater Icarius viduo discedere lecto 75
Cogit, et immensas increpat usque moras.
Increpet usque licet: tua sum, tua dicar oportet
Penelope: conjux semper Ulyssis ero.
Ille tamen pietate meâ precibusque pudicis
Frangitur, et vires temperat ipse suas. 80
Dulichii, Samiique, et, quos tulit alta Zacynthos,
Turba ruunt in me luxuriosa, proci:
Inque tuâ regnant, nullis prohibentibus, aulâ.
Viscera nostra, tuæ dilaniantur opes.
Quid tibi Pisandrum, Polybumque, Medontaque dirum,
Eurymachique avidas, Antinoïque manus, 86
Atque alios referam, quos omnes turpiter absens
Ipse tuo partis sanguine rebus alis?

- Irus egens, pecorisque Melanthius actor edendi,
 Ultimus accedunt in tua damna pudor. 90
 Tres sumus imbelles numero ; sine viribus uxor,
 Laërtesque senex, Telemachusque puer.
 Ille per insidias penè est mihi nuper ademptus ;
 Dum parat, invitis omnibus, ire Pylon.
 Dì precor hoc jubeant, ut, euntibus ordine fatis, 95
 Ille meos oculos comprimat, ille tuos.
 Hoc faciunt custosque boum, longævaque nutrix :
 Tertius, immundæ cura fidelis haræ.
 Sed neque Laërtes, ut qui sit inutilis armis,
 Hostibus in mediis regna tenere valet. 100
 Telemacho veniet (vivat modò) fortior ætas :
 Nunc erat auxiliis illa tuenda patris.
 Nec mihi sunt vires inimicos pellere tectis.
 Tu citiùs venias, portus et ara tuis.
 Est tibi, sitque, precor, natus, qui mollibus annis 105
 In patrias artes erudiendus erat.
 Respice Laërten : ut jam sua lumina condas.
 Extremum fati sustinet ille diem.
 Certè ego, quæ fueram, te discedente, puella,
 Protinus ut redeas, facta videbor anus. 110

EPISTOLA VII.

DIDO ÆNEÆ.

- SIC, ubi fata vocant, udis abjectus in herbis,
 Ad vada Mæandri concinit albus olor.
 Nec, quia te nostrâ sperem prece posse moveri,
 Alloquor : adverso movimus ista deo.
 Certus es ire tamen, miseramque relinquere Dido : 5
 Atque îdem venti vela fidemque ferent.

Certus es, Ænea, cum fœdere solvere naves :
 Quæque ubi sint nescis, Itala regna sequi.
 Nec nova Carthago, nec te crescentia tangunt
 Mœnia ; nec sceptro tradita summa tuo. 10
 Facta fugis ; facienda petis. Quærenda per orbem
 Altera, quæsita est altera terra tibi.
 Ut terram invenias, quis eam tibi tradet habendam ?
 Quis sua non notis arva tenenda dabit ?
 Alter habendus amor tibi restat, et altera Dido : 15
 Quamque iterum fallas, altera danda fides.
 Quando erit, ut condas instar Carthaginis urbem,
 Et videas populos altus ab arce tuos ?
 Omnia ut eveniant, nec te tua vota morentur ;
 Unde tibi, quæ te sic amet, uxor erit ? 20
 Æneas oculis semper vigilantis inhæret :
 Ænean animo noxque diesque refert.
 Ille quidem malè gratus, et ad mea munera surdus ;
 Et quo, si non sim stulta, carere velim :
 Non tamen Ænean, quamvis malè cogitat, odi : 25
 Sed queror infidum, quæstaque pejùs amo.
 Parce, Venus, nurui, durumque amplectere fratrem,
 Frater Amor : castris militet ille tuis.
 Fallor ; et ista mihi falsò jactatur imago.
 Matris ab ingenio dissidet ille suæ. 30
 Te lapis, et montes, innataque rupibus altis
 Robora, te sævæ progenuère feræ :
 Aut mare, quale vides agitari nunc quoque ventis :
 Quod tamen adversis fluctibus ire paras.
 Quò fugis ? obstat hiems : hiemis mihi gratia prosit. 35
 Adspice, ut eversas concitet Euris aquas.
 Quod tibi maluerim, sine me debere procellis.
 Justior est animo ventus et unda tuo.

- Non ego sum tanti, (quamvis merearis, inique,) 40
Ut pereas, dum me per freta longa fugis.
Exerces pretiosa odia, et constantia magno;
Si, dum me careas, est tibi vile mori.
Jam venti ponent; stratâque æqualiter undâ,
Cæruleis Triton per mare curret equis.
Tu quoque cum ventis utinam mutabilis esses! 45
Et, nisi duriâ robora vincis, eris.
Quid? si nescieris, insana quid æquora possint?
Expertæ toties quàm malè credis aquæ?
Ut pelago suadente etiam retinacula solvas,
Multa tamen latus tristia pontus habet. 50
Nec violâsse fidem tentantibus æquora prodest.
Perfidia pœnas exigit ille locus.
Præcipuè cùm læsus Amor: quia mater Amoris
Nuda Cytheriacis edita fertur aquis.
Perdita ne perdam timeo, noceamve nocenti; 55
Neu bibat æquoreas naufragus hostis aquas.
Vive, precor: sic te meliùs, quàm funere, perdam.
Tu potiùs leti causa ferare mei.
Finge, age, te rapido (nullum sit in omine pondus)
Turbine deprendi: quid tibi mentis erit? 60
Protinus occurrent falsæ perjuriam linguæ,
Et Phrygiâ Dido fraude coacta mori.
Conjugis ante oculos deceptæ stabit imago
Tristis, et effusis sanguinolenta comis.
'Quicquid id est, totum merui, concede,' dicas: 65
Quæque cadent, in te fulmina missa putes.
Da breve sævitæ spatium pelagique tuæque:
Grande moræ pretium tuta futura via est.
Nec mihi parcatur; puero parcatur Iûlo.
Te satis est titulum mortis habere meæ. 70

Quid puer Ascanius, quid dî meruêre penates ?

Ignibus ereptos obruet unda deos.

Sed neque fers tecum : nec, quæ mihi, perfide, jactas,

Presserunt humeros sacra paterque tuos.

Omnia mentiris : nec enim tua fallere lingua 75

Incipit a nobis ; primaque plector ego.

Si quæras, ubi sit formosi mater Iûli :

Occidit, a duro sola relictâ viro.

Nec mihi mens dubia est, quin te tua numina damnent.

Per mare, per terras septima jactat hiems. 80

Diva parens, seniorque pater, pia sarcina nati,

Spem mihi mansuri ritè dedêre viri.

Si fuit errandum, causas habet error honestas :

Adde fidem ; nullâ parte pigendus erit.

Durat in extremum, vitæque novissima nostræ 85

Persequitur fati, qui fuit antè, tenor.

Occidit internas conjux mactatus ad aras :

Et sceleris tanti præmia frater habet.

Exsul agor ; cineresque viri, patriamque relinquo :

Et feror in duras, hoste sequente, vias. 90

Applicor ignotis : fratrique elapsa fretoque,

Quod tibi donavi, perfide, littus emo.

Urbem constitui ; latèque patentia fixi

Mœnia, finitimis invidiosa locis.

Bella tument : bellis peregrina et fœmina tentor : 95

Vixque rudes portas urbis, et arma, paro.

Mille procis placui : qui me coiêre, querentes,

Nescio quem thalamis præposuisse suis.

Quid dubitas vinctam Gætulo tradere Iärbæ ?

Præbuerim sceleri brachia nostra tuo. 100

Est etiam frater ; cujus manus impia possit

Respergi nostro, sparsa cruore viri.

Pone deos, et quæ tangendo sacra profanas :
Non bene cœlestes impia dextra colit.
Si tu cultor eras elapsis igne futurus ; 105
Pœnitet elapsos ignibus esse deos.
Sed jubet ire deus. Vellem vetuisset adire ;
Punica nec Teucris pressa fuisset humus.
Hoc duce (nempe Deo) ventis agitaris iniquis,
Et teris in rapido tempora longa freto. 110
Pergama vix tanto tibi erant repetenda labore,
Hectore si vivo, quanta fuère, forent.
Non patrium Simoënta petis ; sed Tibridas undas.
Nempe, ut pervenias quò cupis, hospes eris.
Utque latet, vitatque tuas abstrusa carinas, 115
Vix tibi continget terra petita seni.
Hos potiùs populos in dotem, ambage remissâ,
Accipe ; et advectas Pygmalionis opes.
Ilion in Tyriam transfer feliciùs urbem :
Hancque, locum regni, sceptraque sacra tene. 120
Si tibi mens avida est belli, si quærit Iûlus
Unde suo partus Marte triumphus eat ;
Quem superet, ne quid desit, præbebimus hostem.
Hic pacis leges, hic locus arma capit.
Tu modò, pèr matrem, fraternaue tela, sagittas, 125
Perque fugæ comites, Dardana sacra, deos :
(Sic superent, quoscunque tuâ de gente reportas,
Mars ferox et damnis sit modus ille tuis,
Ascaniusque suos feliciter impleat annos,
Et senis Anchisæ molliter ossa cubent) 130
Parce precor domui, quæ se tibi tradit habendam.
Quod crimen dicis, præter amâsse, meum ?
Non ego sum Phthias, magnisque oriunda Mycenis :
Nec steterunt in te virque paterque meus.

- Si pudet uxoris ; non nupta, sed hospita dicar. 135
Dum tua sit Dido, quodlibet esse feret.
Nota mihi freta sunt Afrum frangentia littus :
Temporibus certis dantque negantque viam.
Cùm dabit aura viam, præbēbis carbasa ventis.
Nunc levis ejectam continet alga ratem. 140
Tempus ut observem, manda mihi ; certiùs ibis :
Nec te, si cupies ipse, manere sinam.
Et socii requiem poscunt, laniataque classis
Postulat exiguas semirefecta moras.
Pro meritis, et siqua tibi præbebimus ultrà, 145
Pro spe conjugii tempora parva peto.
Dum freta mitescunt, et Amor : dum tempore et usu
Fortiter edisco tristitia posse pati.
Sin minùs ; est animus nobis effundere vitam.
In me crudelis non potes esse diu. 150
Adspicias utinam, quæ sit scribentis imago !
Scribimus ; et gremio Troïcus ensis adest :
Perque genas lacrymæ strictum labuntur in ensem ;
Qui jam pro lacrymis sanguine tinctus erit.
Quàm bene conveniunt fato tua munera nostro ! 155
Instruis impensâ nostra sepulcra brevi.
Nec mea nunc primò feriuntur pectora telo :
Ille locus sævi vulnus Amoris habet.
Anna soror, soror Anna, meæ malè conscia culpæ,
Jam dabis in cineres ultima dona meos. 160
Nec, consumpta rogis, inscribar, Elissa Sichæi ;
Hoc tamen in tumuli marmore carmen erit :
'Præbuit Æneas et causam mortis et ensem.
Ipsa suâ Dido concidit usa manu.'

EPISTOLA X.

ARIADNE THESEO.

MITIUS inveni, quàm te, genus omne ferarum :
 Credita non ulli, quàm tibi, pejùs eram.
 Quæ legis, ex illo, Theseu, tibi littore mitto,
 Unde tuam sine me vela tulêre ratem.
 In quo me somnusque meus malè prodidit, et tu, 5
 Per facinus somnis insidiate meis.
 Tempus erat, vitreâ quo primùm terra pruinâ
 Spargitur, et tectæ fronde queruntur aves.
 Incertùm vigilans, a somno languida, movi
 Thesea pressuras semisupina manus. 10
 Nullus erat : referoque manus, iterumque retento,
 Perque torum moveo brachia : nullus erat.
 Excussêre metus somnum. Conterrita surgo :
 Membraque sunt viduo præcipitata toro.
 Protinus adductis sonuerunt pectora palmis : 15
 Utque erat a somno turbida, rapta coma est.
 Luna fuit : specto, si quid, nisi littora, cernam.
 Quod videant oculi, nil, nisi littus, habent.
 Nunc huc, nunc illuc, et utroque, sine ordine, curro :
 Alta puellares tardat arena pedes. 20
 Interea toto clamanti littore, 'Theseu,'
 Reddebant nomen concava saxa tuum :
 Et quoties ego te, toties locus ipse vocabat.
 Ipse locus miseræ ferre volebat opem.
 Mons fuit ; apparent frutices in vertice rari : 25
 Hinc scopulus raucis pendet adesus aquis.
 Adscendo (vires animus dabat), atque ita latè
 Æquora prospectu metior alta meo.

- Indè ego (nam ventis quoque sum crudelibus usa)
 Vidi præcipiti carbasa tenta Noto. 30
 Aut vidi: aut etiam, cùm me vidisse putarem,
 Frigidior glacie seanimisque fui.
 Nec languere diù patitur dolor. Excitor illo,
 Excitor, et summâ Thesea voce voco.
 ‘Quo fugis?’ exclamo: ‘scelerate, revertere, Theseu. 35
 Flecte ratem: numerum non habet illa suum.’
 Hæc ego. Quod voci deerat, plangore replebam.
 Verbera cum verbis mista fuère meis.
 Si non audires, ut saltem cernere posses,
 Jactatæ latè signa dedêre manus. 40
 Candidaque imposui longæ velamina virgæ,
 Scilicet oblitos admonitura mei.
 Jamque oculis ereptus eras: tum denique flevi.
 Torpuerant molles antè dolore genæ.
 Quid potiùs facerent, quàm me mea lumina flerent, 45
 Postquam desierant vela videre tua?
 Aut ego diffusis erravi sola capillis,
 Qualis ab Ogygio concita Baccha deo:
 Aut mare prospiciens in saxo frigida sedi:
 Quàmque lapis sedes, tam lapis ipsa fui. 50
 Sæpe torum repeto, qui nos acceperat ambos;
 Sed non acceptos exhibiturus erat.
 Et tua, quâ possum, pro te, vestigia tango;
 Strataque, quæ membris intepuère tuis.
 Incumbo; lacrymisque toro manante profusis, 55
 ‘Pressimus,’ exclamo, ‘te duo: redde duos.’
 Venimus huc ambo: cur non discedimus ambo?
 Perfide, pars nostri, lectule, major ubi est?
 Quid faciam? Quò sola ferar? Vacat insula cultu.
 Non hominum video, non ego facta boum. 60

Omne latus terræ cingit mare. Navita nusquam :
 Nulla per ambiguas puppis itura vias.
 Finge dari comitesque mihi, ventosque, ratemque ;
 Quid sequar? Accessus terra paterna negat.
 Ut rate felici pacata per æquora labar ; 65
 Temperet ut ventos Æolus ; exsul ero.
 Non ego te, Crete, centum digesta per urbes,
 Adspiciam, puero cognita terra Jovi.
 Nam pater, et tellus justo regnata parenti,
 Proditæ sunt facto, nomina cara, meo. 70
 Cùm tibi, ne victor tecto morerere recurvo,
 Quæ regerent passus pro duce fila dedi.
 Cùm mihi dicebas, ' Per ego ipsa pericula juro,
 Te fore, dum nostrum vivet uterque, meam.' 75
 Vivimus : et non sum, Theseu, tua : si modò vivis,
 Fœmina, perjuri fraude sepulta viri.
 Me quoque, quâ fratrem, mactâsses, improbe, clavâ.
 Esset, quam dederas, morte soluta fides.
 Nunc ego non tantum, quæ sum passura, recordor ;
 Sed quæcunque potest ulla relicta pati. 80
 Occurrunt animo pereundi mille figuræ :
 Morsque minus pœnæ, quàm mora mortis, habet.
 Jam jam venturos aut hâc, aut suspicor illâc,
 Qui lanient avido viscera dente, lupos.
 Forsitan et fulvos tellus alat ista leones. 85
 Quis scit, an hæc sævas tigridas insula habet ?
 Et freta dicuntur magnas expellere phocas.
 Quid vetat et gladios per latus ire meum ?
 Tant' im ne religer durâ captiva catenâ ;
 Neve traham servâ grandia pensa manu : 90
 Cui pater est Minos, cui mater filia Phœbi :
 Quodque magis memini, quæ tibi pacta fui.

- Si mare, si terras, porrectaque littora vidi ;
Multa mihi terræ, multa minantur aquæ.
Cælum restabat : timeo simulacra deorum. 95
Destituor rapidis præda cibusque feris.
Sive colunt habitantque viri, diffidimus illis.
Externos didici læsa timere viros.
Viveret Androgeos utinam : nec facta luisses
Impia funeribus, Cecropi terra, tuis ! 100
Nec tua mactâsset nodoso stipite, Theseu,
Ardua parte virum dextera, parte bovem !
Nec tibi, quæ reditus monstrarent, fila dedissem ;
Fila per adductas sæpe recepta manus !
Non equidem miror, si stat victoria tecum, 105
Strataque Cretæam bellua tinxit humum.
Non poterant figi præcordia ferrea cornu :
Ut te non tegeres, pectore tutus eras.
Illic tu silices, illic adamanta tulisti :
Illic, qui silices, Thesea, vincat, habes. 110
Crudeles somni, quid me tēnuistis inertem ?
At semel æternâ nocte premenda fui.
Vos quoque, crudeles venti, nīmiūmque parati ;
Flaminaque in lacrymas officiosa meas.
Dextera crudēlis, quæ me fratremque necavit : 115
Et data poscenti, nomen inane, fides.
In me jurârunt somnus, ventusque, fidesque.
Prodita sum causis una puëlla tribus.
Ergo ego nec lacrymas matris moritura videbo :
Nec, mea qui digitus lumina condât, erit ? 120
Spiritus infelix peregrinas ibit in auras ;
Nec positos artus unguet amica manus ?
Ossa superstabunt volucres inhumata marinæ ?
Hæc sunt officiis digna sepulcra meis ?

- Ibis Cecropios portus, patriâque receptus 125
 Cùm steteris urbis celsus in arce tuâ,
 Et bene narrâris letum taurique virique,
 Sectaque per dubias saxeâ tecta vias ;
 Me quoque narrato solâ tellure relictam :
 Non ego sum titulis subripienda tuis. 130
 Nec pater est Ægeus ; nec tu Pittheïdos Æthræ
 Filius : auctores saxa fretumque tui.
 Dî facerent, ut me summâ de puppe videres !
 Movisset vultus mœsta figura tuos.
 Nunc quoque non oculis, sed, quâ potes, adspice mente
 Hærentem scopulo, quem vaga pulsât aqua. 136
 Adspice demissos lugentis in ore capillos ;
 Et tunicas lacrymis, sicut ab imbre, graves.
 Corpus, ut impulsæ segetes Aquilonibus, horret :
 Literaque articulo pressa tremente labat. 140
 Non te per meritum, quoniam malè cessit, adoro.
 Debita sit facto gratia nulla meo :
 Sed nec pœna quidem. Si non ego causa salutis,
 Non tamen est, cur sis tu mihi causa necis.
 Has tibi, plangendo lugubria pectora lassas, 145
 Infelix tendo trans freta longa manus.
 Hos tibi, qui superant, ostendo mœsta capillos.
 Per lacrymas oro, quas tua facta movent :
 Flecte ratem, Theseu ; versoque relabere velo.
 Si prius occidero ; tu tamen ossa leges. 150

EPISTOLA XIII.

LAODAMIA PROTESILAO.

MITTIT, et optat amans, quò mittitur, ire, salutem,
 Æmonis Æmonio Laodamia viro.
 Aulide te fama est vento retinente morari.
 Ah! me cùm fugeres, hic ubi ventus erat?
 Tum freta debuerant vestris obsistere remis. 5
 Illud erat sævis utile tempus aquis.
 Oscula plura viro, mandataque plura dedissem:
 Et sunt quæ volui dicere plura tibi.
 Raptus es hinc præceps: et, qui tua vela vocaret,
 Quem cuperent nautæ, non ego, ventus erat. 10
 Ventus erat nautis aptus, non aptus amanti.
 Solvor ab amplexu, Protesilaë, tuo;
 Linguaque mandantis verba imperfecta relinquit;
 Vix illud potuit dicere triste 'Vale.'
 Incubuit Boreas, abreptaque vela tetendit; 15
 Jamque meus longè Protesilaus erat.
 Dum potui spectare virum, spectare juvabat:
 Sumque tuos oculos usque secuta meis.
 Ut te non poteram, poteram tua vela videre:
 Vela diu vultus detinuère meos. 20
 At postquam nec te, nec vela fugacia vidi;
 Et quod spectarem, nil, nisi pontus, erat;
 Lux quoque tecum abiit; tenebris exsanguis obortis
 Succiduo dicor procubuisse genu.
 Vix socer Iphiclus, vix me grandævus Acastus, 25
 Vix mater gelidâ mœsta refecit aquâ.
 Officium fecêre pium, sed inutile nobis.
 Indignor miseræ non licuisse mori.

- Ut rediit animus, pariter rediêre dolores ;
Pectora legitimus casta momordit amor. 30
Nec mihi pectendos cura est præbere capillos :
Nec libet auratâ corpora veste tegi.
Ut quas pampineâ tetigisse Bicorniger hastâ
Creditur ; huc illuc, quò furor egit, eo.
Conveniunt matres Phylleïdes, et mihi clamant, 35
‘Indue regales, Laodamia, sinus.’
Scilicet ipsa geram saturatas murice vestes :
Bella sub Iliacis mœnibus ille gerat ?
Insa comas pectar : galeâ caput ille prematur ?
Ipsa novas vestes : dura vir arma ferat ? 40
Quâ possum, squalore tuos imitata labores .
Dicar : et hæc belli tempora tristis agam.
Dux Pari Priamide, damno formose tuorum,
Tam sis hostis iners, quàm malus hospes eras.
Aut te Tænariæ faciem culpâsse maritæ, 45
Aut illi vellem displicuisse tuam.
Tu, qui pro raptâ nimiùm, Menelaë, laboras,
Hei mihi, quàm multis flebilis ultor eris !
Dî, precor, a nobis omen removete sinistrum :
Et sua det reduci vir meus arma Jovi. 50
Sed timeo : quotiesque subit miserabile bellum,
More nivis, lacrymæ, sole madentis, eunt.
Ilion et Tenedos, Simoïsque, et Xanthus, et Ide,
Nomina sunt ipso penè timenda sono.
Nec rapere ausurus, nisi se defendere posset, 55
Hospes erat : vires noverat ille suas.
Venerat (ut fama est) multo spectabilis auro,
Quique suo Phrygias corpore ferret opes.
Classe virisque potens, per quæ fera bella geruntur :
Et sequitur regni pars quotacunque sui. 60

His ego te victam, consors Ledæa gemellis,
 Suspikor: hæc Danaïs posse nocere puto.
 Hectora nescio quem timeo. Paris Hectora dixit
 Ferrea sanguineâ bella movere manu.
 Hectora, quisquis is est, si sum tibi cara, caveto. 65
 Signatum memori pectore nomen habe.
 Hunc ubi vitâris, alios vitare memento:
 Et multos illê Hectoras esse puta.
 Et facito dicas, quoties pugnare parabis,
 'Parcere me jussit Laodamia sibi.' 70
 Si cadere Argolico fas est sub milite Trojam;
 Te quoque non ullum vulnus habente cadat.
 Pugnet, et adversos tendat Menelaüs in hostes:
 Ut rapiat Paridit, quam Paris antè sibi.
 Irruat; et causâ quem vincit, vincat et armis. 75
 Hostibus e mediis nupta petenda viro est.
 Causa tua est dispar. Tu tantùm vivere pugna,
 Inque pios dominæ posse redire sinus.
 Parcite, Dardanidæ, de tot (precor) hostibus uni:
 Ne meus ex illo corpore sanguis eat. 80
 Nunc fateor; volui revocare; animusque ferebat;
 Substitit auspicii lingua timore mali.
 Cùm foribus velles ad Trojam exire paternis,
 Pes tuus offenso limine signa dedit.
 Ut vidi, ut gemui; tacitoque in pectore dixi: 85
 'Signa reversuri sint, precor, ista viri.'
 Hæc tibi nunc refero, ne sis animosus in armis:
 Fac meus in ventos hic timor omnis eat.
 Sors quoque nescio quem fato designat iniquo,
 Qui primus Danaûm Troada tangat humum. 90
 Infelix, quæ prima virum lugebit ademptum!
 Dî faciant, ne tu strenuus esse velis!

Inter mille rates tua sit millesima puppis,
Jamque fatigatas ultima verset aquas.
Hoc quoque præmoneo : de nave novissimus exi. 95
Non est, quò properes, terra paterna tibi.
Cùm venies, remoque move veloque carinam ;
Inque tuo celerem littore siste gradum.
Sed tua cur nobis pallens occurrit imago ?
Cur venit a verbis multa querela tuis ? 100
Excitior somno ; simulacraque noctis adoro,
Nulla caret fumo Thessalis ara meo.
Thura damus, lacrymamque supèr ; quâ sparsa relucet,
Ut solet adfuso surgere flamma mero.
Hoc quoque, quòd venti prohibent exire carinas, 105
Me movet : invitis ire paratis aquis.
Quis velit in patriam vento prohibente reverti ?
A patriâ pelago vela vetante datis.
Ipse suam non præbet iter Neptunus ad urbem.
Quò ruitis ? Vestras quisque redite domos. 110
Quò ruitis, Danaï ? Ventos audite vetantes.
Non subiti casûs, numinis ista mora est.
Quid petitur tanto, nisi turpis adultera, bello ?
Dum licet, Inachiæ vertite vela rates.
Sed quid ego revoco hæc ? Omen revocantis abesto, 115
Blandaue compositas aura secundet aquas.
Ultima mandato claudetur epistola parvo ;
' Si tibi cura mei, sit tibi cura tui.'

FASTI.

LIB. III. 1. LIB. II. 383. LIB. IV. 809.

ROMULUS ET REMUS.

BELLICE, depositis clypeo paulisper et hastâ,
Mars, ades; et nitidas casside solve comas.
Ipse vides manibus peragi fera bella Minervæ.
Num minùs ingenuis artibus illa vacat?
Palladis exemplo ponendæ tempora sume 5
Cuspidis: invenies et quod inermis agas.
Tum quoque inermis eras, cùm te Romana sacerdos
Cepit, ut huic Urbi semina digna dares.
Iliæ Vestalis (quid enim vetat inde moveri?)
Sacra lavaturas manè petebat aquas. 10
Ventum erat ad molli declivem tramite ripam:
Ponitur e summâ fictilis urna comâ.
Fessa resedit humi; ventosque accepit aperto
Pectore; turbatas restituitque comas.
Dum sedet, umbrosæ salices, volucresque canoræ 15
Fecerunt somnos, et leve murmur aquæ.
Blanda quies victis furtim subrepat ocellis,
Et cadit a mento languida facta manus.
Languida consurgit, nec scit cur languida surgat:
Et peragit tales arbore nixa sonos: 20
'Utile sit faustumque, precor, quod imagine somni
Vidimus: an somno clarius illud erat?
Ignibus Iliacis aderam: cùm lapsa capillis
Decidit ante sacros lanea vitta focos.
Inde duæ pariter (visu mirabile) palmæ 25

Surgunt. Ex illis altera major erat:
 Et gravibus ramis totum protexerat orbem,
 Contigeratque novâ sidera summa comâ.
 Ecce meus ferrum patruus molitur in illas.
 Terreor admonitu, corque timore micat. 30
 Martia Picus avis gemino pro stipite pugnant,
 Et Lupa : tuta per hos utraque palma fuit.
 Dixerat : et plenam non firmis viribus urnam
 Sustulit. Implêrat, dum sua visa refert.
 Interea crescente Remo, crescente Quirino, 35
 Pondere cœlesti Silvia mater erat.
 Hæc ubi cognovit contemptor Amulius æqui,
 (Nam raptas fratri victor habebat opes)
 Auferri jussit parvos, et in amne necari.
 Quid facis ? ex istis Romulus alter erit. 40
 Jussa recusantes peragunt lacrymosa ministri :
 Flent tamen, et geminos in loca jussa ferunt.
 Albula, quem Tiberin mersus Tiberinus in undâ
 Reddidit ; hibernis fortè tumebat aquis.
 Huc ubi venerunt, nec jam procedere possunt 45
 Longiùs ; ex illis unus, an alter, ait :
 ‘ At quàm sunt similes ! at quàm formosus uterque !
 Plus tamen ex illis iste vigoris habet.
 Si genus arguitur vultu ; (ni fallit imago)
 Nescio quem vobis suspicor esse deum. 50
 At si quis vestræ deus esset originis auctor ;
 In tam præcipiti tempore ferret opem.
 Ferret opem certè, si non ope mater egeret :
 Quæ facta est uno mater et orba die.
 Nata simul, peritura simul, simul ite sub undas 55
 Corpora.’ Desierat ; deposuitque sinu.
 Vagierunt clamore pari : sentire putares.

- Hi redeunt udis in sua tecta genis.
 Sustinet impositos summâ cavus alveus undâ.
 Heu quantum fati parva tabella vehit ! 60
 Alveus in limo silvis appulsus opacis,
 Paulatim fluvio deficiente, sedet.
 Venit ad expositos (mirum) lupa foeta gemellos.
 Quis credat pueris non nocuisse feram ?
 Non nocuisse parum est : prodest quoque : quos lupa
 nutrit, 65
 Prodere cognatæ sustinuere manus.
 Constitit, et caudâ teneris blanditur alumnis,
 Et fingit linguâ corpora bina suâ.
 Marte satos scires ; timor abfuit : ubera ducunt ;
 Nec sibi promissi lactis aluntur ope. 70
 Martia ter senos proles adoleverat annos ;
 Et suberat flavæ jam nova barba comæ.
 Omnibus agricolis armentorumque magistris
 Iliadæ fratres jura petita dabant.
 Sæpe domum veniunt prædonum sanguine læti ; 75
 Et redigunt actos in sua rura boves.
 Ut genus andierunt, animos pater editus auget ;
 Et pudet in paucis nomen habere casis.
 Romuleoque cadit trajectus Amulius ense ;
 Regnaque longævo restituuntur avo. 80
 Jam luerat pœnas frater Numitoris, et omne
 Pastorum gemino sub duce vulgus erat.
 Contrahere agrestes, et mœnia ponere utrique
 Convenit. Ambigitur mœnia ponat uter.
 ‘ Nil opus est,’ dixit, ‘ certamine,’ Romulus, ‘ ullo. 85
 Magna fides avium est : experiamur aves.’
 Res placet. Alter init nemorosi saxa Palatî :
 Alter Aventinum manè cacumen adit.

- Sex Remus, hic volucres bis sex videt ordine : pacto
 Statur : et arbitrium Romulus urbis habet. 90
- Apta dies legitur, quâ mœnia signet aratro.
 Sacra Palis suberant : inde movetur opus.
 Inde premens stivam designat mœnia sulco :
 Alba jugum niveo cum bove vacca tulit.
- Vox fuit hæc Regis : ‘ Condenti, Jupiter, urbem, 95
 Et genitor Mavors, Vestaque mater, ades :
 Quosque pium est adhibere deos, advertite cuncti :
 Auspiciis vobis hoc, mihi surgat opus.
 Longa sit huic ætas, dominæque potentia terræ :
 Sitque sub hâc oriens occiduusque dies.’ 100
- Ille precabatur. Tonitru dedit omina lævo
 Jupiter : et lævo fulmina missa polo.
 Augurio læti jaciunt fundamina cives ;
 Et novus exiguo tempore murus erat.
- Hoc Celer urget opus, quem Romulus ipse vocârat ; 105
 ‘ Sintque, Celer, curæ,’ dixerat, ‘ ista tuæ.’
 Neve quis aut muros, aut factam vomere fossam
 Transeat : audentem talia dede neci.
- Quod Remus ignorans, humiles contemnere muros
 Cœpit : et, ‘ His populus,’ dicere, ‘ tutus erit ?’ 110
 Nec mora, transiluit. Rutro Celer occupat ausum.
 Ille premit duram sanguinolentus humum.
 Hæc ubi Rex didicit, lacrymas introrsus obortas
 Devorat, et clausum pectore vulnus habet.
- Flere palàm non vult, exemplaque fortia servat : 115
 ‘ Sicque meos muros transeat hostis,’ ait.
 Dat tamen exsequias : nec jam suspendere fletum
 Sustinet ; et pietas dissimulata patet.
- Osculaque applicuit posito suprema feretro :
 Atque ait : ‘ Invitò frater adempte, vale.’ 120

NUX, ELEGIA.

Nux ego juncta viæ, cùm sim sine crimine vitæ,
A populo saxis prætereunte petor.
Obruere ista solet manifestos pœna nocentes,
Publica cùm lentam non capit ira moram.
Nil ego peccavi: nisi si peccâsse vocetur, 5
Annua cultori poma referre suo.
At priùs arboribus, tum cùm meliora fuêre
Tempora, certamen fertilitatis erat.
Cùm domini memores sertis ornare solebant
Agricolas, fructu proveniente, deos. 10
Sæpe tuas igitur, Liber, miratus es uvas:
Mirata est oleas sæpe Minerva suas.
Pomaque læsissent matrem; ni subdita ramo
Longa laboranti furca tulisset opem.
At postquam platanis, sterilem præbentibus umbram, 15
Uberior quâvis arbore venit honos;
Nos quoque frugiferæ (si nux modò ponor in illis)
Cœpimus in patulas luxuriare comas.
Nunc neque continuos nascuntur poma per annos:
Uvaeque læsa domum, læsaque bacca venit. 20
Certè ego, si nunquam peperissem, tutior essem.
Ista Clytemnestræ digna querela fuit.
Si sciat hoc vitis, nascentes supprimet uvas:
Orbaque, si sciat hoc, Palladis arbor erit.
Hoc in notitiam veniat maloque piroque; 25
Destituent silvas utraque poma suas.
Quæque sibi vario distinguit poma colore,
Audiat hoc cerasus; stipes inanis erit.

- Non equidem invideo : numquid tamen ulla feritur,
Quæ sterilis solâ conspicienda comâ est ? 30
Cernite sinceros omnes ex ordine truncos,
Qui modò nil, quare percutiantur, habent.
At mihi sæva nocent mutilatis vulnera ramis ;
Nudaque dejectâ cortice ligna patent.
Non odium facit hoc, sed spes indulta rapinæ. 35
Sustineant aliæ poma ; querentur idem.
Sic reus ille ferè est, de quo victoria lucro
Esse potest : inopis vindice facta carent.
Sic timet insidias, qui scit se ferre viator,
Cui timeat : tutum carpit inanis iter. 40
Sic ego sola petor ; soli quia causa petendi est.
Frondebis intactis cætera turba virent.
Nam quòd habent frutices alii quoque proxima nobis
Fragmina, quæ læso vimine multa jacent ;
Non istis sua facta nocent : vicinia damno est. 45
Excipiunt ictu saxa repulsa meo.
Idque fide careat ; si non, quæ longiùs absunt,
Nativum retinent inviolata decus.
Ergo, si sapiant, et mentem verba sequantur ;
Devoveant umbras proxima quæque meas. 50
Quàm miserum est, odium damnis accedere nostris ;
Meque ream nimis proximatis agi !
Sed, puto, magna mei est operoso cura colono.
Invenias, qui det nil mihi, præter humum.
Sponte meâ facilis contempto nascor in agro : 55
Parsque loci, quâ sto, publica penè via est.
Me, sata ne lædam (quoniam sata lædere dicor),
Imus in extremo margine fundus habet.
Non mihi falx nimias Saturnia deputat umbras :
Duratam renovat non mihi fossor humum. 60
Sole licèt siccâque siti peritura laborem ;

Irriguæ dabitur non mihi sulcus aquæ.
 At cùm maturas fisso nova cortice rimas
 Nux agit; ad partes pertica sæva venit.
 Pertica dat plenis immitia vulnera ramis; 65
 Ne possim lapidum verbera sola queri.
 Poma cadunt, mensis non interdicta secundis;
 Et condis lectas, parca colona, nuces.
 Felix, secreto quæ nata est arbor in arvo;
 Et soli domino ferre tributa potest! 70
 Non hominum strepitus audit, non illa rotarum:
 Non a vicinâ pulverulenta viâ est.
 Illa suo, quæcunque tulit, dare dona colono,
 Et plenos fructus adnumerare potest.
 At mihi maturos nunquam licet edere fœtus; 75
 Ante diemque meæ decutiuntur opes.
 Lamina mollis adhuc tenero dum lacte, quod intrò est;
 Nec mala sunt ulli nostra futura bono:
 Jam tamen invenias, qui me jaculentur, et ictu
 Præfestinato munus inane petant. 80
 Si fiat rapti, fiat mensura relictæ,
 Majorem domini parte, viator, habes.
 Sæpe aliquis, foliis ut nuda cacumina vidit,
 Esse putat Boreæ triste furentis opus.
 Æstibus hic, hic me spoliata frigore credit: 85
 Est quoque, qui crimen grandinis esse putet.
 At mihi nec grando, duris invisa colonis,
 Nec ventus fraudi, solve, geluve fuit.
 Fructus obest: peperisse nocet: nocet esse feracem:
 Quæque fuit multis, et mihi præda malo est. 90
 Præda malo, Polydore, fuit tibi: præda nefandæ
 Conjugis Aonium misit in arma virum.
 Hesperii regis pomaria tuta fuissent:
 Una sed immensas arbor habebat opes.

- At rubus, et sentes tantummodò lædere natæ, 95
 Spinaque vindictâ cætera tuta suâ est,
 Me, quia nec noceo, nec obuncis vindicor hamis,
 Missa petunt avidâ saxa proterva manu.
 Quid, si non aptas solem fugientibus umbras,
 Finditur Icario cùm cane terra, darem? 100
 Quid, nisi suffugium nimbos vitantibus essem;
 Non exspectatâ cùm venit imber aquâ?
 Omnia cùm faciam, cùm præstem sedula cunctis
 Officium, saxis officiosa petor.
 Hæc mihi perpessæ, domini patienda querela est. 105
 Causa habeor, quare sit lapidosus ager.
 Dumque repurgat humum, collectaque saxa remittit,
 Semper habent in me tela parata viæ.
 Ergo invisâ aliis, uni mihi frigora prosunt:
 Illo me tutam tempore præstat hiems. 110
 Nuda quidem tunc sum; nudam tamen expedit esse:
 Nec spoliū de me, quod petat, hostis habet.
 At simul induimus nostris sua munera ramis;
 Saxa novos fructus grandine plura petunt.
 Forsitan hîc aliquis dicat, 'Quæ publica tangunt, 115
 Carpere concessum est: hoc via juris habet.'
 Si licet hoc; oleas distringite: cædite messes.
 Improbe, vicinum carpe, viator, olus.
 Intret et urbanas eadem petulantia portas;
 Sitque tuis muris, Romule, juris idem. 120
 Quilibet argentum primæ de fronte tabernæ
 Tollat: et ad gemmas quilibet alter eat.
 Auferat hic aurum, peregrinos ille lapillos;
 Et quascunque potest tangere, tollat opes.
 Sed neque tolluntur: nec, dum regit omnia Cæsar, 125
 Incolumis, tanto præside, raptor erit.

At non ille deus pacem intra mœnia finit :
 Auxilium toto spargit in orbe suum.
 Quid tamen hoc prodest, mediâ si luce palàmque
 Verberor, et tutæ non licet esse mihi ? 130
 Ergo nec nidos foliis hærere, nec ullam
 Sedibus in nostris stare videtis avem.
 At lapis, in ramo sedit quicumque bifurco,
 Hæret, et ut captâ victor in arce manet.
 Cætera sæpe tamen potuère admissa negari, 135
 Et crimen nox est inficiata suum.
 Nostra notat fusco digitos injuria succo,
 Cortice contactas inficiente manus.
 Ille cruor meus est : illo maculata cruore
 Non profecturâ dextra lavatur aquâ. 140
 O ego, cùm longæ venerunt tædia vitæ,
 Optavi quoties arida facta mori !
 Optavi quoties, aut cæco turbine verti,
 Aut valido missi fulminis igne peti !
 Atque utinam subitæ raperent mea poma procellæ, 145
 Vel possem fructus excutere ipsa meos.
 Sic, ubi detracta est a te tibi causa perîcli,
 Quod superest, tutum, Pontice castor, habes.
 Quid mihi tunc animi est, cùm sumit tela viator ;
 Atque oculis plagæ destinat antè locum ? 150
 Nec vitare licet moto fera verbera trunco,
 Quem sub humo radix vinclaque firma tenent.
 Corpora præbemus plagis : ut sæpe sagittis,
 Cùm populus manicas deposuisse vetat :
 Utve gravem candens ubi tolli vacca securim, 155
 Aut stringi cultros in sua colla videt.
 Sæpe meas ventô frondes tremuisse putâstis :
 Sed metus in nobis causa tremoris erat.

Si merui, videorque nocens ; imponite flammæ,
 Nostraque fumosis urite membra focis. 160
 Si merui, videorque nocens ; excidite ferro :
 Et liceat miseræ dedecus esse semel.
 Si nec cur urar, nec cur excidar, habetis ;
 Parcite. Sic cœptum perficiatis iter.

TRISTIA.

LIBER IV. ELEGIA X.

GENUS SUUM EXPONIT NASO.

ILLE ego, qui fuerim, tenerorum lusor amorum,
 Quem legis, ut nôris, accipe, Posteritas.
 Sulmo mihi patria est, gelidis uberrimus undis,
 Millia qui novies distat ab Urbe decem.
 Editus hîc ego sum : necnon, ut tempora nôris ; 5
 Cùm cecidit fato Consul uterque pari.
 Si quid id est, usque a proavis vetus ordinis hæres ;
 Non modò Fortunæ munere factus eques.
 Nec stirps prima fui ; genito jam fratre creatus ;
 Qui tribus antè quater mensibus ortus erat. 10
 Lucifer amborum natalibus adfuit idem :
 Una celebrata est per duo liba dies.
 Hæc est armiferæ festis de quinque Minervæ,
 Quæ fieri pugnâ prima cruenta solet.
 Protinus excolimur teneri, curâque parentis 15
 Imus ad insignes Urbis ab arte viros.
 Frater ad eloquium viridi tendebat ab ævo,
 Fortia verbosi natus ad arma Fori.
 At mihi jam puero cœlestia sacra placebant ;
 Inque suum furtim Musa trahebat opus. 20

Sæpe pater dixit, Studium quid inutile tentas?
 Mæonides nullas ipse reliquit opes.
 Motus eram dictis: totoque Helicone relicto,
 Scribere conabar verba soluta modis.
 Sponte suâ numeros carmen veniebat ad aptos: 25
 Et, quod tentabam dicere, versus erat.
 Interea, tacito passu labentibus annis,
 Liberior fratri sumpta, mihiq̃ue, toga est:
 Induiturque humeros cum lato purpura clavo:
 Et studium nobis, quod fuit antè, manet. 30
 Jamque decem vitæ frater geminaverat annos,
 Cùm perit; et cœpi parte carere mei.
 Cepimus et teneræ primos ætatis honores;
 Eque viris quondam pars tribus una fui.
 Curia restabat: clavi mensura coacta est: 35
 Majus erat nostris viribus illud onus.
 Nec patiens corpus, nec mens fuit apta labori,
 Sollicitæque fugax ambitionis eram:
 Et petere Aônia suadebant tuta sorores
 Otia, judicio semper amata meo. 40
 Temporis illius colui fovique poëtas;
 Quotque aderant vates, rebar adesse deos.
 Sæpe suas volucres legit mihi grandior ævo,
 Quæque necet serpens, quæ juvet herba, Macer.
 Sæpe suos solitus recitare Propertius ignes; 45
 Jure sodalitio qui mihi junctus erat.
 Ponticus Heroo, Bassus quoque clarus Iâmbo,
 Dulcia convictûs membra fuêre mei.
 Et tenuit nostras numerosus Horatius aures;
 Dum ferit Ausoniâ carmina culta lyrâ. 50
 Virgilium vidi tantùm: nec amara Tibullo
 Tempus amicitiaë fata dedêre meæ.

Successor fuit hic tibi, Galle ; Propertius illi.

Quartus ab his serie temporis ipse fui.

Utque ego majores, sic me coluere minores : 55

Notaque non tardè facta Thalia mea est.

Carmina cum primum populo juvenilia legi ;

Barba resecta mihi bisve semelve fuit.

Moverat ingenium, totam cantata per Urbem,

Nomine non vero dicta Corinna mihi. 60

Multa quidem scripsi : sed quæ vitiosa putavi,

Emendaturis ignibus ipse dedi.

Tum quoque, cum fugerem, quædam placitura cremavi,

Iratus studio carminibusque meis.

Molle, Cupidineis nec inexpugnabile telis 65

Cor mihi, quodque levis causa moveret, erat.

Cum tamen hoc essem, minimoque accenderer igni ;

Nomine sub nostro fabula nulla fuit.

Penè mihi puero nec digna, nec utilis, uxor

Est data : quæ tempus perbreve nupta fuit. 70

Illi successit, quamvis sine crimine, conjux ;

Non tamen in nostro firma futura toro.

Ultima, quæ mecum seros permansit in annos,

Sustinuit conjux exsulis esse viri.

Filia me mea bis primâ fecunda juventâ, 75

Sed non ex uno conjuge, fecit avum.

Et jam complerat genitor sua fata ; novemque

Addiderat lustris altera lustra novem.

Non aliter flevi, quam me fleturus ademptum

Ille fuit. Matri proxima justa tuli. 80

Felices ambo, tempestivèque sepulti,

Ante diem pœnæ quod periêre meæ !

Me quoque felicem, quod non viventibus illis

Sum miser ; et de me quod doluere nihil !

- Si tamen extinctis aliquid, nisi nomina, restat, 85
Et gracilis structos effugit umbra rogos ;
Fama, parentales, si vos mea contigit, umbræ ;
Et sunt in Stygio crimina nostra foro ;
Scite, precor, causam (nec vos mihi fallere fas est)
Errorem jussæ, non scelus, esse fugæ. 90
Manibus id satis est. Ad vos studiosa revertor
Pectora, qui vitæ quæritis acta meæ.
Jam mihi canities, pulsus melioribus annis,
Venerat ; antiquas miscueratque comas :
Postque meos ortus Pisæâ vinctus olivâ 95
Abstulerat decies præmia victor equus ;
Cùm maris Euxini positos ad læva Tomitas
Quærere me læsi Principis ira jubet.
Causa meæ cunctis nimiùm quoque nota ruinæ
Indicio non est testificanda meo. 100
Quid referam comitumque nefas, famulosque nocentes ?
Ipsâ multa tuli non leviora fugâ.
Indignata malis mens est succumbere ; seque
Præstitit invictam viribus usa suis :
Oblitusque togæ, ductæque per otia vitæ, 105
Insolitâ cepi temporis arma manu.
Totque tuli terrâ casus pelagoque ; quot inter
Occultum stellæ conspicuumque polum.
Tacta mihi tandem longis erroribus actô
Juncta pharetratis Sarmatis ora Getis. 110
Hic ego, finitimis quamvis circumsoner armis,
Tristia, quo possum, carmine fata levo.
Quod, quamvis nemo est, cuius referatur ad aures
Sic tamen absumo decipioque diem.
Ergo, quòd vivo, durisque laboribus obsto, 115
Nec me sollicitæ tædia lucis habent,

Gratia, Musa, tibi. Nam tu solatia præbes ;
Tu curæ requies, tu medicina mali :
Tu dux, tu comes es : tu nos abducis ab Istro
In medioque mihi das Helicone locum. 120
Tu mihi (quod rarum) vivo sublime dedisti
Nomen ; ab exsequiis quod dare Fama solet.
Nec, qui detrectat præsentia, Livor iniquo
Ullum de nostris dente momordit opus.
Nam, tulerint magnos cùm sæcula nostra poëtas, 125
Non fuit ingenio Fama maligna meo.
Cùmque ego præponam multos mihi ; non minor illis
Dicor : et in toto plurimus orbe legor.
Si quid habent igitur vatum præsentia veri ;
Protinus ut moriar, non ero, terra, tuus. 130
Sive favore tuli, sive hanc ego carmine famam,
Jure tibi grates, candide lector, ago.

NOTES

TO

THE METAMORPHOSES.

BOOK I.

PUBLIUS OVIDIUS NASO, a celebrated Roman poet, was born at Sulmo, a town of the Peligni, about forty years before the Christian era. His parents were of equestrian rank, and educated their son for the bar; but he soon forsook this and every other pursuit for the cultivation of poetry, and at length became one of the most admired and eminent poets in the court of Augustus. His prosperity was, however, of short continuance. Having incurred, by some unknown offence, the displeasure of the emperor, he was banished to Tomos, a town near the Euxine sea; where, after many ineffectual attempts to obtain the pardon of Augustus, he ended his days, in the eighth year of his banishment, and the fifty-ninth year of his age. The poetry of Ovid has long been celebrated for its variety, sweetness, and elegance. But the frequent violations of modesty, which disgrace some parts of his writings, detract much from the merit of this gifted poet. His *Metamorphoses*, though not the most finished of his poems, may, perhaps, be considered the most curious and valuable. He has there preserved the various mythological traditions, which existed among the ancients, and happily connected them with each other. Many of these traditions appear to have been originally founded on historical facts; but it is, in most instances, impossible to trace the truths of history through the tales of superstition and the fictions of poetry.

1. *In nova . . . corpora*: for *corpora mutata in novas formas*; the poet, in allusion to his design of writing of transformations, begins by making a transformation of his words.—*Fert animus*: 'I design.'

2. *Nam vos . . . illas*: 'for you also have transformed them.' The poet therefore with propriety invokes their aid in describing these changes.

4. *Perpetuum . . . carmen*: 'a connected poem.'

5. *Anté*: 'in the beginning.'

6. *Unus . . . in orbe* : 'exhibited one appearance of nature throughout the world.'

7. *Rudis indigestaque* : 'unformed and confused.'

8. *Congestaue . . . rerum* : the construction is, *discordiaque semina rerum non bene juncturum congesta eodem*.—*Discordia semina* : 'the jarring principles.'

10. *Nullus . . . Titan* : 'no sun.' For an account of the Titans, see Lempriere's Classical Dictionary.

11. *Phæbe* : 'the moon ;' a name of Diana, the sister of Phæbus or the sun.

12. *Circumfuso* : 'ambient.'

13. *Nec brachia . . . Amphitrite* : 'nor had the sea extended its arms along the distant coasts.' Amphitrite, the daughter of Oceanus and Doris, and the wife of Neptune, is here put for the sea itself.

17. *Nulli . . . manebat* : 'nothing appeared in its proper form.'

18. *Uno* : 'the same.'

20. *Sine pondere habentia pondus* : 'things heavy, with things light.'

23. *Liquidum . . . cælum* : 'the clear air.'

24. *Quæ postquam . . . ligavit* : 'which elements, after he had disengaged them, and separated them from the chaotic mass, though dispersed in different places, he combined in harmonious order.'

26. *Igneæ . . . arce* : the construction is, *igneæ vis convexi cæli et sine pondere emicuit, legitque locum sibi in summa arce*.

27. *Sibi legit* : 'chose for itself.'

29. *Tellus* : *est* is understood.—*Grandia* : 'the heavier.'

30. *Circumfluit humor* ; i. e. the water.

31. *Ultima possedit* : 'spread over the utmost parts of the earth's surface.'—*Solidumque coërcuit orbem* : 'and begirt the solid globe.'

32. *Sic . . . orbis* : the construction is, *ubi, quisquis deorum ille fuit, secuit congeriem sic dispositam, redegitque eam sic sectam in membra ; principio glomeravit terram, ne non foret æqualis ab omni parte, in speciem magni orbis*.

33. *In membra* : 'into distinct parts.'

34. *Principio* : 'in the first place.'

37. *Ambite* : 'encompassed by water.'—*Circumdare* : 'to mark out.'

38. *Immensaue stagna* : 'and vast marshes.'

39. *Fluminaue . . . ripis* : 'and he confined within winding banks the rivers flowing downward.'

40. *Diversa locis* : 'in their different courses.'—*Ipsâ* : sc. *terrâ*.

41. *Campo . . . liberioris aquæ* : i. e. the ocean.

46. *Zonæ* : the word ζώνη, *zona*, signifies a belt, or girdle. The celestial sphere has been divided by astronomers into five of these broad belts, which divisions are supposed to be transferred to the earth or terrestrial sphere, which therefore has likewise five zones.—*Quinta* : i. e. *et ut quinta zona*.

47. *Onus inclusum* : i. e. the earth.

48. *Premuntur* : 'are marked out.'

49. *Media* : i. e. the torrid zone. The part of the earth which is

situated between the tropics, and which is called the torrid zone, was thought by the ancients to be uninhabitable, on account of its heat and barrenness; but later discoveries have proved it to be the most fertile, and not the least populous part of the earth.

50. *Duas*: i. e. the two frigid zones; situated between the arctic and antarctic circles and the poles.

50. *Totidem*: i. e. the two temperate zones.—*Inter utrumque*: not *utramque*: this word is frequently used thus by the best writers in a different gender from the preceding nouns, agreeing with *latus*, or some other word understood.

51. *Flammâ*: 'heat.'

52. *Qui . . . igni*: the construction is, *qui est tantò onerosior igni, quantò pondus aquæ est levius pondere terræ*.

55. *Motura*: 'that will terrify.'

57. *His*: sc. *ventis*.—*Passim . . . habendum*: 'to be had by them at large.'

58. *Vix nunc obsistitur illis*: 'they are now scarcely prevented.'

59. *Sua . . . flamina*: 'their own blasts.'

60. *Quin lanient mundum*: 'from tearing the world to pieces.'

61. *Eurus*: the winds are here mentioned which blow from the four *cardines*, or principal points in the world, hence called cardinal points—*Eurus*, the east wind; *Zephyrus*, the west wind; *Boreas*, the north wind; and *Auster*, the south wind.—*Nabathæaque regna*: a country of Arabia, which derived its name from Naboth, the son of Ismael, who is said to have settled in it.

62. *Persida*: the Greek accusative from *Persis*, *-idis*; 'Persia,' a country of Asia.

64. *Zephyro*: 'to the habitation of the Zephyr, or the west wind.' Zephyrus or Favonius, the son of Astræus and Aurora, was married to Chloris or Flora, the goddess of flowers. He was said to produce flowers and fruits by the sweetness of his breath.—*Scythiam*: 'Scythia,' an extensive country in the northern parts of Europe and Asia, the ancient boundaries of which cannot be exactly ascertained.—*Septemque trionem*: for *Septemtrionemque*, by tmesis.

66. *Austro*: 'the south wind.' Auster was the god of rain. His breath is said to have been as pernicious to the flowers as the breath of Favonius was beneficial.

68. *Æthera*: 'æther; the firmament.'

70. *Massâ . . . Illâ*: i. e. chaos.

73. *Cæleste solum*: 'the region of heaven.'

75. *Agitabilis*: 'yielding.'

76. *Mentisque capacious altæ*: 'endowed with higher faculties.'

80. *Seducta*: 'separated.'

81. *Cognati*: 'kindred.'—*Semina*: 'the nature; the properties.'

82. *Quam tellurem* is here understood.—*Satus Iapeto*: Prometheus; the son of Iapetus, one of the Titans, and of Clymene, the daughter of Oceanus and Tethys. Having formed a man with clay, he is said to have infused life into him by means of fire, which he had stolen from the chariot of the sun, and brought down to the earth at the end of a rod. To punish him for his many acts of impiety,

Jupiter ordered Mercury to chain him to a rock on mount Caucasus, where an eagle or vulture continually preyed on his liver, without destroying or diminishing it. When he had lived thirty years in this painful state of confinement, he was delivered from it by Hercules, who killed the vulture, and broke his chain. Prometheus was distinguished for his knowledge of future events, as well as for his cunning, fraud, and impiety. He is also said to have invented many useful arts, and to have instructed mankind in agriculture and physic.

89. *Sata est*: 'began.'—*Vindice nullo*: 'without any magistrate to punish crimes.'

91. *Nec verba . . . legebantur*: 'nor were threatening laws read from brazen plates fixed up in public view.' The laws of the Romans and of other ancient nations were engraven on brass, and fixed up in some place of public resort, that they might be read by the people.

94. *Peregrinum . . . orbem*: 'foreign lands.'—*Viseret*: from *viso*.

95. *Pinus*: 'the pine tree,' of which ships were formerly made.

98. *Directi*: 'of straight brass.'

99. *Sine militis usu*: 'without the assistance of soldiers.'

103. *Contentique*: sc. *homines*.—*Nullo cogente*: 'without cultivation.'

106. *Jovis arbore*: the oak; a tree sacred to Jupiter, because, as it is said, he first taught mankind to live upon its acorns. Jupiter was the chief of the heathen deities, and was called the father of the gods. After he had defeated the Titans, and reinstated his father on his throne, Saturn began to be jealous of the power and courage which had rescued him from imprisonment, and ungratefully plotted against the life of his son. His treachery, however, ended in his own ruin; Jupiter obliged him to fly from his kingdom, and took possession of the empire of the world. The sovereignty of the heavens and the earth he reserved to himself, but he gave to his brother Neptune the empire of the sea, and made his second brother, Pluto, monarch of the infernal regions. Although the heathens imputed to Jupiter innumerable acts of the greatest injustice and wickedness, and represented him as a slave to the basest and most criminal passions, he was still universally worshipped by them during a succession of ages; and, even at the present period, he has not ceased in some countries to be an object of blind adoration. The Africans are generally supposed to have worshipped this deity under the name of Ammon, the Babylonians as Belus or Bel, and the Egyptians as Osiris.

108. *Mulcebant*: 'blew softly over.'

110. *Nec renovatus ager*: 'and the land without being renewed,' or turned up by the plough.

113. *Tenebrosa . . . misso*: 'being driven by his son Jupiter into gloomy Tartarus;' a place in the infernal regions, which was said by the ancients to be the abode of those among mankind who had deserved a heavy degree of punishment by their guilt and impiety on earth.

117. *Inæquales*: 'changeable.'

119. *Ustus*: 'scorched.'—*Siccis fervoribus*: 'with parching heat.'

123. *Semina . . . Cerealia*: 'the seeds of Ceres,' i. e. corn. Ceres

was the daughter of Saturn and Vesta, and the goddess of corn and husbandry. She is said to have been the first who instructed men in the arts of agriculture, and taught them to convert their corn into bread. The place in which she was principally worshipped was the island of Sicily; which was her favorite residence during her continuance on the earth.

125. *Ilas* : sc. *ætates*.

126. *Ingeniis* : 'in their dispositions.'

128. *Venæ peioris in ævum* : 'into an age of baser metal.' In mines the ore is found in streaks, called veins.

131. *Amor habendi* : 'covetousness.'

134. *Insultatêre* : 'bounded over.'

135. *Communemque prius* : 'before enjoyed in common.'

137. *Debita* : 'that it ought to produce.'

138. *Sed itum est* : 'but men penetrated.'

139. *Recondiderat* : sc. *terra*, 'which she had concealed.'—*Stygïus . . . umbris* : 'to the Stygian shades,' deep parts of the earth. The Styx was a river of Arcadia, which, from the poisonous nature of its waters, and the suddenness of its disappearance at a short distance from its source, was supposed by the ancients to be a river belonging to the infernal regions, in the middle of the earth. It was by this river that the gods were accustomed to swear; and whenever they swore by it, they considered their oath inviolable. It received its name from the nymph Styx, who, with her three daughters, Victory, Strength, and Valor, assisted Jupiter in his war against the Titans.

142. *Utroque* : 'with both iron and gold :' i. e. with the sword and with bribes.

144. *Ex rapto* : 'by rapine.'—*Hospes* : *est* is understood.

146. *Ilia* : 'she seeks the destruction.'

147. *Aconita* : 'poisons.' The *aconitum* is a poisonous herb.

148. *Patrios . . . annos* : 'consults the augurs to know how soon his father will die.'

149. *Cæde madentes* : 'reeking with murder.'

150. *Astræa* : the daughter of Astræus, one of the Titans, and Aurora; or, according to the opinion of others, she was the daughter of Jupiter and Themis. She is said to be the goddess of justice; and when the impiety of the iron age constrained her to leave the earth, she was placed among the constellations of the zodiac under the name of Virgo.

152. *Affectâsse* : 'aimed at.'—*Ferunt* : 'they say.'—*Gigantas* : 'that the Giants;' the sons of Cœlus and Terra, or of Terra alone, monsters of great stature and most extraordinary strength. They are said to have made war against Jupiter, at the instigation of their mother, in order to revenge the defeat and destruction of the Titans, their brothers.

154. *Olympum* : Olympus, or, as it is now called, Lacha, a lofty mountain between Thessaly and Macedonia, the summit of which, being generally enveloped in mists, was supposed by the ancients to reach the heavens, and was consequently imagined to be the residence of Jupiter and the gods.

155. *Excussit* . . . *Ossam*: 'struck off Ossa from Pelion, lying under it.' These were mountains near to Olympus.

156. *Corpora*: *Gigantum* is here understood.

159. *Et, ne* . . . *hominum*: 'and, lest no remains of that dreadful race of hers should survive, that she turned them into the shape of men.'

162. *Natos*: 'that they were sprung.'

163. *Quæ*: i. e. the wickedness and impiety of mankind, and of those who were sprung from the blood of the Giants.—*Pater Saturnius*: Jupiter.—*Arce*: sc. *cæli*.

164. *Et* . . . *iras*: the construction is, *et referens animo fæda convivio Lycaoniæ mensæ*, aut *mensæ Lycaonis, nondum vulgata, facto* aut *crimine recenti, concipit animo iras ingentes et dignas Jove*. Lycaon not only slew those whom he entertained, but had them placed before other guests to be eaten.

170. *Hæc*: *viâ* is understood.—*Superis*: 'for the gods.'—*Tonantis*: Jupiter, who alone was supposed to make thunder.

172. *Atria*: 'the halls.'—*Celebrantur*: 'are thronged.'

173. *Plebs*: 'the inferior gods.'—*Diversa locis*: 'scattered in different situations.'—*A Fronte*: 'in the front.'

174. *Penates*: 'habitations.'

178. *Ipsæ*: Jupiter.

181. *Modis*: 'words.'—*Solvit*: 'he opened.'

183. *Quâ* . . . *cælo*: the construction is, *quâ quisque anguipedum Gigantum parabant injicere sua centum brachia captivo cælo*. *Quisque*, being a partitive, may have a verb either in the singular or plural agreeing with it.

185. *Uno corpore*: 'one family or body of Giants.'

187. *Nereus*: 'the sea.' Nereus was the son of Oceanus and Terra, and one of the most ancient of the sea deities. He married Doris, the daughter of Oceanus and Tethys, and had fifty daughters, who were called the Nereides.

190. *Tentata*: *fuisse* is here understood.

191. *Trahatur*: 'should be infected.'

192. *Semidei*: these were heroes greater than men, but inferior to the gods.—*Nymphæ*: these were female deities of several kinds, the Oceanides and Nereides, inhabiting the ocean; the Naiades, presiding over fountains and springs; the Napææ, Dryades, and Hamadryades, who had the care of forests and meadows; and the Oreades, to whom was committed the charge of the mountains.

193. *Fauniquæ*, *Satyriquæ*: these were rural deities, having the legs, feet, and ears of goats, and the rest of their body human. When they became old, they were called Sileni, and were remarkable for their habits of intoxication. Bacchus was educated in his infancy by the Sileni.—*Silvani*: deities presiding over gardens and boundaries. This is a spondaic verse; the *que* in the second foot, after *Fauni*, is long by *cæsura*. See Grammar.

194. *Cæli*: 'of being received into heaven.'

199. *Studiis*: 'zeal.'—*Ausum*, 'the man who had dared to commit.'

200. *Sævî*: 'raged; furiously strove.'

201. *Cæsareo* : 'of Cæsar;' an allusion is here made to some conspiracy against Augustus.

204. *Tuorum* : 'of your subjects.'

205. *Illa* : *ira deorum*, understood.

210. *Quod . . . admissum* : 'what his crime was.'

211. *Infamia temporis* : 'the report of the wickedness of the age.'

212. *Falsam* : 'to find to be false.'

216. *Mænala*, *Cylleno*, *Lycæi* : *Mænalus*, *Lycæus*, and *Cyllenus* are mountains in Arcadia; the two former sacred to Pan, the latter to Mercury.

218. *Arcados tyranni* : 'of the Arcadian tyrant.' *Arcas*, -ados; Greek genitive. Lycaon was a king of Arcadia, remarkable for his cruelties. Some of the poets assert that he was changed into a wolf, because he sacrificed human victims to Pan, and not, as Ovid relates, on account of the impiety of his conduct towards Jupiter.

222. *Deus hic* : 'whether he is a god.'—*Discrimine aperto* : 'by a plain proof.'

226. *Eo* : 'with this expedient.' *Molossæ* : 'Molossian;' the Molossi were a people of Epirus celebrated for their dogs.

227. *Resolvit* : 'he laid open.'

230. *Ego . . . Penates* : the construction is, *ego vindice flammâ everti tecta in Penates dignos domino*. *Penates*, household gods, or deities presiding over houses and domestic affairs. Any of the gods might be chosen by the head of a family for his *Penates*; and small statues or images of the gods, thus chosen, were placed in the interior part of the house, and a day in every month set apart for their worship.

232. *Silentia* : 'the lonely parts.'

233. *Ab ipso* : i. e. from his own cruel and ravenous disposition.

235. *Vertitur in* : 'he falls upon; he attacks.'

236. *Abeunt* : 'pass; are changed.'

239. *Idem* : 'as they did before.'

240. *Non una* : 'not one only.'

241. *Erinnys* : a name of one of the three Furies, the daughters of Cælus; or, according to others, of Saturn; or, as others say, of Pluto and Proserpine. They were employed by the gods to punish the impious on earth, and to torment the guilty in the infernal regions.

242. *In facinus jurâsse* : 'that mankind were sworn to commit crimes.'

243. *Sic . . . sententia* : sc. *mea*; 'thus stands my resolution.'

245. *Alii . . . implent* : 'others signify their assent by a nod, or gestures.'

246. *Dolori* : 'a cause of grief.'

247. *Mortalibus orbæ* : 'deprived of inhabitants.'

249. *Paret* : 'whether Jupiter intends.'

250. *Quærentes* : sc. *cos*.—*Cætera* : 'all such things.'

252. *Promittit origine mirâ* : 'he promises to produce from a miraculous origin.'

255. *Longus axis* : the ancients supposed that an axletree passed through the middle of the earth, on which not only the earth, but the whole frame of the heavens turned round.

256. *Esse in fatis* : 'that the fates had decreed.' The *Parcæ*, or Fates, were three goddesses, who constantly resided in the palace of Pluto, and were the supreme arbiters of life and death, and of all the destinies of men. *Clotho*, the youngest of these goddesses, held a distaff in her hand, and fixed the moment in which every man was to be born; *Lachæsis* held a spindle, and spun out all the events and actions of his life; and *Atröpos*, the eldest of the three, cut the thread of his life with a pair of scissors, and thus determined the moment of his death.

257. *Correpta* : 'having taken fire.'

258. *Laboret* : 'should be in danger of perishing.'

259. *Cyclopum* : 'of the Cyclops;' a race of men of gigantic stature, having one eye only in the middle of the forehead, and said to be the sons of *Cælus* and *Terra*. They were the assistants of *Vulcan*, and made the thunderbolts of *Jupiter*.

262. *Æoliis in antris* : 'in the caves of *Æolus*;' the son of *Hippotas*, and monarch of the winds. His habitation is said to have been an immense cavern in one of the *Lipäri* islands near Sicily, where he held the winds in confinement, and set them at liberty at his pleasure. *Aquilonem* : 'the north wind;' which generally brings dry weather.

263. *Inductas* : 'spread over the face of the heavens.'

266. *Fluit* : 'flows from.'

267. *Fronte sedent nebulae* : 'mists settle upon his brow.'—*Sinusque* 'and the folds of his robe.'

270. *Junonis* : *Juno* was the sister and wife of *Jupiter*; the goddess of empire, riches, marriages, and births; and the queen of heaven and of the gods.

271. *Concipit* : 'draws up; collects.'—*Iris* : a daughter of *Thaumas* and *Electra*, and the attendant and messenger of *Juno*. She is said to be the same as the rainbow, and is consequently represented as clothed in a habit of various colors.—*Alimenta* : 'supplies.'

273. *Vota* : 'the hopes.'

275. *Cæruleus frater* : *Neptune*, one of the sons of *Saturn* and *Rhea*, the brother of *Jupiter*, and the god of the sea.

276. *Qui* : 'which rivers.'

279. *Domos* : 'sources; fountains.'—*Mole* : 'every obstacle.'

281. *Fontibus ora relaxant* : 'open their fountains.'

282. *In æquora* : 'towards the ocean.'

283. *Tridente suo* : 'with his trident.' It is said that *Neptune*, with a blow of his trident, could cause earthquakes, or raise islands from the bottom of the sea.

284. *Sinus aquarum* : 'her secret repositories of water.'

286. *Cumque satis* : 'and with the growing corn.'

287. *Penetralia* : the interior parts of any building, in which the *Penates* or other gods are placed.

294. *Ducit remos* : 'plies his oars.'

297. *Si fors tulit* : 'if chance so directed.'

305. *Vires fulminis* : 'the strength of his tusks.' The force, with which the boar strikes with his tusks, is often compared by the poets to the force of lightning.—*Apro* : *prosunt* is here understood

306. *Ablato* : 'washed away.'

307. *Ubi sidere detur* : 'whereon it might rest.'

311. *Pars* : *hominum*, or *animantium*, is understood.

312. *Inopi victu* : 'by want of food.'

313. *Separat . . . fuit* : the construction is, *Phocis terra ferax, dum terra fuit, separat Aënios ab Actæis arvis*.—*Aënios* : sc. *agros*, or *campos* ; the lands of Aënia, or Bœotia, a country of Greece bordering on Attica, celebrated as the residence of the Muses.—*Actæis* : 'of Attica,' a country of Greece, of which Athens was the capital.—*Phocis* : a country of Greece, renowned for a war, which its inhabitants carried on against some of the Grecian states, particularly against the Amphictyons and Thebans, who sought to deprive them of their independence. Their heroic struggle was, however, unsuccessful, and about 348 years before the Christian era, they were overpowered by their numerous enemies.

316. *Mons petit arduus* : 'a steep mountain rises up towards.'

317. *Parnassus* : Parnassus is one of the highest mountains in Europe ; it is sacred to Apollo and the Muses, and said to be their favorite residence.

318. *Deucalion* : the son of Prometheus, and the king of a part of Thessaly.

319. *Consorte tori* : 'his wife ;' Pyrrha, the daughter of Epimetheus and Pandora.

320. *Corycidas nymphas* : the nymphs inhabiting Corycus, a cave at the foot of Parnassus, dedicated to the Muses.

321. *Fatidicam Themis* : 'prophetic Themis ;' a daughter of Cælus and Terra, who, at her oracle in Attica, predicted future events. She is said to have been the first among the heathen deities, who had a temple dedicated to her on earth.—*Quæ nunc oracla tenebat* : 'who at this time was giving answers by an oracle.'

322. *Illo* : than Deucalion.

323. *Ulla* : *fæmina* is understood.

324. *Jupiter* : *videt* is here understood.—*Stagnare* : 'to be covered.'

325. *Unum* : *hominem* is understood.

326. *Unam* : *fæminam* is understood.

330. *Maris ira* : 'the violence of the water.'—*Tricuspile telo* : 'his trident.'

331. *Supraque . . . vocat* : the construction is, *vocatque cæruleum Tritona, exstantem supra profundum, atque tectum humeros murice innato*.—*Humeros* is governed by *secundum*, or *quod ad*, understood ; by a Greek construction. See Gram. R. VII. Obs. 3.—*Innato murice* : 'with purple shell-fish growing naturally on them.'

333. *Tritona* : Triton, the son of Neptune and Amphitrite, a sea deity, half man and half fish, who ruled the waves of the sea by a shell which he used as a trumpet. Many of the gods of the sea resemble Triton in form, and were called after his name.

336. *In latum* : 'in breadth.' The narrow mouth of which widens by degrees to a large extent.

337. *Concepit æëra* : 'it was blown.'

338. *Sub utroque Phæbo* : 'in the east and in the west :' where Phœbus, or the sun, rises and sets. Phœbus is a name often applied to

Apollo, the son of Jupiter and Latona, and the god of eloquence, poetry, music, medicine, and augury. The worship of this deity was once extended throughout the civilized world; he had statues and temples in every country; but his most magnificent temple, as well as his most celebrated oracle, was at Delphi, a town of Phocis. The Egyptians worshipped Apollo under the name of Orus.

340. *Jussos receptus*: 'the commanded retreat of the waters.'

342. *Omnes : undas* is here understood.

348. *Redditus orbis erat*: 'the land had reappeared.'

349. *Agere alta silentia*: 'become a silent waste.'

352. *Patruelis origo*: 'our descent from brothers.' Prometheus, the father of Deucalion, and Epimetheus, the father of Pyrrha, were the sons of Japetus, and consequently brothers.

353. *Torus*: 'the marriage tie.'

354. *Terrarum turba*: 'the whole population of the earth.'

356. *Fiducia*: 'assurance.'

358. *Quid tibi animi foret*: 'what would have been your feelings.'

360. *Quo consolante doleres?* 'who would have cheered you, and helped you to bear your sorrows?'

363. *Paternis artibus*: 'in the manner my father did.' Prometheus, Deucalion's father, had formed an image of man with clay, and animated it by fire stolen from heaven.

366. *Visum : est* is understood.

367. *Placuit : illis* is understood.

368. *Sortes*: 'oracles.'

369. *Cephisidas undas*: 'the waters of Cephissus;' a celebrated river frequented by the Graces; it rises at Lilæa in Phocis, and, after passing Delphi and Parnassus, it flows into the lake Copias in Bœotia.

370. *Ut nondum . . . secantes*: 'which, though not yet clear, were flowing in their wonted channel.'

371. *Irroravère*: 'they had sprinkled.' It was a custom among the ancients to sprinkle or wash themselves with water before they approached the temples or altars of their deities.

373. *Deæ*: of Themis.

377. *Precibus justis*: 'by the prayers of the just.'

378. *Victa*: 'moved.'

380. *Mersis*: 'ruined; forlorn.'

381. *Sortem*: 'this reply.'

387. *Jactatis ossibus*: 'by throwing about her bones.'

388. *Obscura*: 'involved; hard to be understood.'—*Latebris*: 'mysteries, ambiguities.'

390. *Promethides*: 'the son of Prometheus.'—*Epimethida*: 'the daughter of Epimetheus,' i. e. Pyrrha.

391. *Fallax est sollertia nobis*: 'my skill in comprehending fails me.'

392. *Pia . . . suadent*: 'the oracles are not impious, and direct us to nothing criminal.'

395. *Titania*: 'Pyrrha,' who was descended from the Titans.—*Augurio*: 'explanation.'

396. *Spes in dubio est*: 'her hope is mixed with fear.'

399. *Post vestigia*: 'behind them.'

400. *Nisi sit . . . vetustas*: 'if antiquity did not bear witness to the tradition.'

402. *Morâ*: 'by degrees.'—*Ducere formam*: 'to assume a new shape.'

404. *Contigit*: 'was given.'—*Ut . . . signis*: the construction is, *ut quâdam forma hominis potest videri in illis, quanquam adhuc non sic manifesta, sed uti de capto marmore, non satîs exacta, simillimaque rudibus signis*.

405. *Marmore capto*: 'a statue just begun.'

406. *Rudibusque . . . signis*: 'and very like to statues in a rough state.'

408. *In corporis usum*: 'into flesh.'

412. *Faciem traxere virilem*: 'took the shape of men.'

413. *Fæmina*: 'the female race.'

416. *Illa*: the earth. After the human race had been renewed from the stones thrown by Deucalion and Pyrrha, the earth is said to have spontaneously produced the other animals from the mud and stagnated waters, which were left on its surface after the deluge. Among the animals thus produced was a serpent of enormous size, called Python. Having been raised up by Juno to persecute and destroy Latona, the mother of Apollo, he became the object of her son's hatred, who is said to have slain him before he had attained the age of manhood. From his victory over this serpent, Apollo is sometimes called Pythius.

418. *Tenebas*: 'thou didst cover with thy body.'

419. *Deus arcitenens*: Apollo; who is generally represented as carrying a silver bow.

421. *Gravem*: 'oppressed.'—*Exhaustâ*: 'emptied of its arrows.'

424. *Celebri certamine*: 'with celebrated contests or sports.'

425. *Pythia*: sc. *certamina*.

426. *His*: 'at these.'—*Manu, pedibusque, rotâre*: 'at boxing, running, or the chariot race.'

427. *Æsculæa frondis*: 'a crown of beech leaves.'

430. *Daphne Peneu*: *erat* is understood; *Peneus, a, um*, adj. Daphne was the daughter of Peneus, the god of a river in Thessaly, flowing through the vale of Tempe.

431. *Cupidinis*: 'of Cupid.' He was the god of love, and the son of Venus.

432. *Delius*: a name applied to Apollo from Delos, the place of his birth. Delos, or, as it is now called, Sallies, is said to have been suddenly raised from the bottom of the sea by Neptune, as a refuge for Latona, when she was pursued by the serpent Python, and could find no place of safety on the earth.

433. *Adducto nervo*: 'by drawing its string.'—*Cornua*: 'his bow.'

434. *Quidque tibi*: 'what have you to do?'

440. *Cedunt*: 'are inferior.'

442. *Eliso*: 'being cut.'

445. *Diversorum operum*: 'of different properties.'

446. *Quod facit*: 'that which excites love.'

447. *Et habet . . . plumbum*: 'and is tipped with lead.'

448. *Hoc* : 'with the latter.'

450. *Alter* : Apollo.—*Altera* : Daphne.

452. *Phæbes* : 'of Phœbe,' or Diana; the daughter of Jupiter and Latona, and the goddess of forests, mountains, and hunting, who, having made a vow of perpetual celibacy, shunned the society of mankind, and passed her time in the woods, attired as a huntress, and attended by a train of sixty nymphs. This goddess was born at the same time with Apollo; and, like him, had temples in almost every part of the civilized world. Human sacrifices were often offered on her altars.

453. *Positos sine lege* : 'lying without order.'

454. *Fugit* : i. e. flies from Apollo, who was pursuing her.—*Revo-
cantis* : *Apollinis* is understood.

455. *Penei* : this word, being a Greek vocative, has the *i* final short. Nom. *Peneis*, Gen. *Peneidos*.

456. *Agna cerva* : *fugit* is understood after each.

463. *Cui placeas* : 'who it is you have thus captivated.'

465. *Horridus* : 'in mean apparel.'

467. *Claros* : Clarus or Claros, a town of Ionia, where Apollo had an oracle.—*Tenedos* : an island in the Ægean sea, opposite Troy and near Lesbos.—*Pataraaque regia* : 'the citadel of Patara,' or, as it is now called, Patera, a town of Lycia, famous for an oracle of Apollo.

469. *Concordant nervis* : 'are fitted to the strings of the lyre; are set to music.'

470. *Nostra sagitta* is understood.

471. *Vacuo* : 'which was before free from love.'

476. *Locuturum* : *Apollinem* is understood.

478. *Canis Gallicus* : 'a greyhound.'

479. *Ille* : *lepus petit*, understood.

480. *Inhasuro similis* : 'as though about to seize' the hare.

481. *Stringit vestigia* : 'presses closely upon him; touches his heels.'

487. *Et crinem . . . afflat* : 'and breathes upon her hair flowing over her shoulders.'

490. *Numen* : 'a divine power.'

492. *Mollia præcordia* : 'her delicate body.'

494. *Pigris* : 'immovable.'

495. *Cacumen obit* : 'the top of a tree covers.'

499. *Latiis* : 'Roman.'

500. *Capitolia* : 'the Capitol.' It was customary among the Romans for every general, who had a triumph, to go at the head of the triumphal procession to the Capitol, and to offer there a sacrifice to Jupiter.

501. *Augustis* : 'of Augustus.'

502. *Mediam quercum* : the oak, or civic crown, was hung on a laurel, in the porch of the emperor's house.

503. *Intonsis* : 'uncut.' Apollo is generally represented with long and flowing hair, and a chaplet of laurel on his head.

504. *Perpetuos* : 'unfading; evergreen.'

505. *Pæan* : Apollo; a name derived from the *pæan* or hymn, which

was sung in the worship of this deity, in commemoration of his triumph over the serpent Python.

506. *Annuït* : 'nodded assent.'

507. *Centum* . . . *Argus* : Iö was the daughter of Inachus, a son of Oceanus and Tethys, and the founder of the kingdom of Argos. While she was the priestess of Juno at Argos, Iö unwillingly attracted the attention and engaged the affections of Jupiter, who, in order to conceal his attachment from Juno, changed her into a beautiful heifer. The artifice was, however, immediately discovered. Juno became acquainted with the treachery of her husband, but, affecting ignorance of it, she commended the beauty of the heifer, and asked her of Jupiter as a present. Apprehensive of exciting her suspicions by refusing her request, Jupiter gave her the heifer, which was immediately confided to the care of Argus, the son of Aristor, who is represented by the poets as having a hundred eyes, and never closing more than two of them at a time.

508. *Inde suis vicibus* : 'of which eyes in their turn.'—*Bina* : 'two at a time.'

509. *In statione* : 'on guard as sentinels.'

510. *Iö* : the accusative, declined like *Dido* ; see Grammar.

512. *Sinit* : *eam* is understood.—*Cum sol* . . . *est* : 'by night.'—The ancient poets generally represent the sun as going round the earth.

513. *Indigno* : 'that did not deserve such treatment.'

519. *Conato queri* : 'endeavoring to utter complaints.'

522. *Inachidas* : 'of her father Inachus.'

523. *Seque externata refugit* : 'and terrified she fled from herself ;' i. e. from her own image reflected from the water.

524. *Naiades* : 'the water nymphs ;' her sisters.

531. *Pro verbis* : instead of words uttered by her lips.—*Littera* : writing.'

532. *Indicium triste peregit* : 'made the mournful discovery.'

536. *Repertâ* : 'than now when you are found.'

538. *Alto pectore* : 'from the bottom of your breast.'

541. *Nocet esse deum* : 'it adds to my misery that I am immortal.'

543. *Submovet* : *eam patri* is understood.

547. *Phoronidos* : 'of Iö, the granddaughter of Phoroneus.'

549. *Pleïas* : Maia ; the brightest of the *Pleiades*, or the seven daughters of Atlas, who, after death, were changed into stars, and placed together in the heavens in the constellation of Taurus, one of the signs of the zodiac. Mercury, called by the Greeks *Hermes*, was the son of Jupiter and Maia, and, though the messenger of the other gods, he was always ranked among the most illustrious of the heathen deities ; and was the patron of orators, travellers, merchants, and thieves.—*Leto det* : 'that he should kill.'

550. *Alas pedibus* : Mercury was always represented with wings on his feet, called *talaria* ; a cap with wings on his head, called *petâsus* ; and a rod or wand, called *caduceus* ; around which were entwined two serpents. Mercury is said to have received this rod of Apollo, in exchange for a lyre, of which he was the inventor : he always made

use of it in conducting the souls of the dead to the infernal regions, and he had the power of lulling persons to sleep with it, and even of raising the dead to life.

551. *Sumpsisse*: 'while he was placing.'

555. *Hâc*: *virgâ* is understood.

556. *Dum venit, abductas*: 'stolen as he passes along.'—*Structis*: 'joined together.'

557. *Voce novâ*: 'with the sound of this new instrument.'—*Junoni*: 'placed there by Juno.'

561. *Atlantiades*: 'the grandson of Atlas.'

562. *Detinuit diem*: 'beguiled the time.'

563. *Lumina*: *Argi* is understood.

568. *Talia dicturus*: while he is about to relate the history of the pipe.—*Cyllenius*: Mercury, who derives this name from Cyllene, a mountain in Arcadia, on which he was born.

577. *Volucris suæ*: of the peacock; a bird sacred to Juno.

579. *Exarsit*: *Juno* is understood.

580. *Horriferam Erinnyn*: 'a dreadful Fury,' by which she was driven frantic over the earth.

581. *Pellicis Argolicæ*: 'of her Grecian rival.'

583. *Ultimus*: *finis* is understood.

585. *Resupino ardua collo*: 'raising her head high above her neck.'

589. *Ile*: Jupiter.

593. *Ut lenita dea est*: 'when Juno was appeased.'—*illa*: *Iö*.

597. *Dilapsa*: 'disappearing.'—*Absumitur*: 'is changed.'

599. *Officioque . . . duorum*: 'and the nymph satisfied with the service of two feet.'

600. *Erigitur*: 'stands erect.'

601. *Intermissa*: 'long disused.'

602. *Linigera*: 'clothed in linen.' *Iö* is worshipped by the Egyptians as Isis, whose priests wear linen robes.

BOOK II.

PHAETHONTIS MORS. Phaëthon was the son of Phæbus and Clymène, one of the Oceanides. Proud of his birth, and distinguished by the favor of Venus, who had confided one of her temples to his care, he often boasted of these honors before Epaphus, the son of Jupiter and *Iö*, and arrogantly assumed the superiority over him. In one of the contentions between them, Epaphus, to humble the pride of his companion, denied his divine origin, and charged Clymène with deception in representing Phæbus as his father. Stung with the insult, Phaëthon hastened to his mother, who, in order to convince him of her veracity, and of his descent from the god of day,

advised him to appeal to Phœbus himself, and to repair immediately to his palace. The advice was joyfully received by her son, and in the following history, Ovid relates the result of his journey.

1. *Alta*: 'raised high.'

2. *Pyropo*: the pyropus, or carbuncle, is a precious stone of a flame color.

5. *Materiem*: 'the materials.'—*Opus*: 'the workmanship.' *Mulciber*, a name of Vulcan, the god of fire and of smiths, and the son of Jupiter and Juno, or, according to the opinion of others, of Juno alone. Soon after he was born, it is said, he was kicked down from Olympus by Jupiter, and broke one of his legs in the fall. From this accident he never wholly recovered, so that lameness was added to the other deformities of his person. The island of Lemnos is said to have been the place of his residence during his continuance on earth; but his forges, at which the thunderbolts of Jupiter were fabricated, are always placed by the poets under Ætna, a mountain in the Island of Sicily, celebrated for its volcanic eruptions. Through the kind offices of Bacchus, Vulcan was at length reconciled to his father: he returned to heaven, and became the husband of Venus.

8. *Unda*: i. e. the representation of the ocean carved on the folding doors.

9. *Proteaque ambiguum*: 'and the changeful Proteus.' Proteus was the son of Oceanus and Tethys. He was a sea deity, celebrated for his knowledge of futurity, and for the power which he possessed of assuming whatsoever shape he pleased.

10. *Ægæona*: 'Ægæon;' or, as he is more frequently called, Briareus, the son of Cœlus and Terra, a gigantic sea deity, having a hundred hands and fifty heads.

11. *Dorida*: Doris was the daughter of Oceanus and Tethys; and the mother of the sea-nymphs, called *Nereïdes*, from their father Nereus.

14. *Qualem*: sc. *habent faciem talem*; 'but they have such a face, &c.'

18. *Signa sex*: 'six of the twelve signs of the zodiac.'

19. *Acclivo limite*: 'by an ascending path.'

20. *Dubitati*: Epaphus had raised this doubt.

21. *Ad pàtrios . . . vultus*: 'he goes into the presence of his father.'

26. *Spatiis æqualibus*: 'at equal distances from each other.'

27. *Florente*: 'of flowers.'

30. *Canos hirsuta capillos*: 'rough with hoary hair.'

31. *Loco mediis*: 'in the middle.'

36. *Si das . . . usum*: 'if you will allow me to call you by the name of father.'

38. *Errorem*: 'uncertainty.'

40. *Deposuit radios*: Phœbus laid aside the crown of rays, with which his head was encircled, and which, by its brightness, had prevented Phaëthon from coming near him.

41. *Nec tu . . . es*: the construction is, *nec tu dignus es negari esse meus filius*.

42. *Veros edidit ortus* : 'declared your true descent.'
45. *Dis juranda* : 'by which the gods are accustomed to swear.'
- Palus* : i. e. the Styx.
47. *In diem* : 'for one day.'
55. *Non est mortale* : 'is not allowed to mortals;' i. e. is beyond their powers.
57. *Placeat sibi* : 'may think highly of his own power.'
58. *Quisquam . superum* is understood.
62. *Prima via* : 'the first part of the way.' This description of the path of the sun, though distinguished by its poetical beauty, is founded on the erroneous opinion that the sun revolves round the earth, instead of the earth round the sun.
64. *Unde . . . timor* : the construction is, *unde timor sæpe fit mihi ipsi videre mare et terras*.
67. *Subjectis* : 'lying below.'
68. *Ne ferar in præceps* : 'least I should fall headlong.'—*Tethys* : the daughter of Cœlus and Terra, and the wife of Oceanus. She was the greatest of the sea-goddesses, and hence her name is often used to express the sea itself. As the sun, when he sets, appears to fall into the sea, she was said always to receive Phœbus at the end of his daily journey.
69. *Rapitur* : 'is hurried round.'
73. *Finge datos currus* : 'suppose the chariot given to you.'
77. *Formas ferarum* : i. e. the forms of wild beasts in the zodiac, as the signs Taurus, Leo, Scorpio, and Cancer.
79. *Adversi* : 'opposing; threatening.'
80. *Hæmonios arcus* : i. e. the sign Sagittarius. This constellation received its name from Chiron, one of the Centaurs, a people inhabiting a part of Hæmonia or Thessaly, and described as being half men and half horses. The origin of these imaginary monsters appears to be easily traced. The ancient Thessalians, having discovered the art of taming horses, were seen at a distance by some of their neighbors, mounted on horseback; and appearing to them as though their bodies were connected with the bodies of their horses, they were immediately converted into monsters, and called Centaurs. Hercules is said to have destroyed the greater part of the Centaurs, and among them Chiron, who had been his preceptor, and who was renowned for his skill in shooting, music, botany, and medicine. Having undesignedly struck him with a poisoned arrow in his knee, the pain occasioned by the wound was so excruciating, that the Centaur entreated Jupiter to put an end to his agonies by terminating his existence. The god granted his request, and placed him, after his death, among the constellations of the zodiac, under the name of Sagittarius, or the Bowman.
82. *Scorpion* : in the accusative; sc. *per*; 'by the Scorpion.'—*Aliter* : 'differently,' i. e. not as the Scorpion does.
83. *Nec tibi in promptu est* : 'nor is it easy for you.'
90. *Timendo* : 'by my fears' for your safety.
97. *Quod . . . pœna* : 'which, by its true name, is a punishment.'
102. *Ille* : i. e. Phæthon.

104. *Quâ licuit* : 'as long as he was able.'
106. *Summæ curvatura rotæ* : 'the rim of each wheel.'
107. *Radiorum ordo* : 'the range of spokes' in the wheel.
109. *Repercusso Phæbo* : 'by reflecting the sun.'
114. *Lucifer* : the name given to the planet Venus, when the morning star. It is the last star that disappears when the sun rises. Venus is called Hesperus, when it is the evening star, and is then the first star that appears after sunset.
116. *Extremæ* : 'of the fading.'—*Velut* : 'ready.'
117. *Horis* : the three Hours, daughters of Jupiter and Themis, to whose care the horses of the sun were intrusted.
122. *Fecit patientia* : 'and made his face capable of enduring.'
123. *Luctûs* : 'of his future sorrow.'
128. *Nec tibi . . . arcus* : the construction is, *nec via per quinque arcus directos placeat tibi*.—*Arcus* : the five imaginary circles, which divide the zones from each other.
130. *Zonarum . . . fine* : 'contained within the limits of three zones.' Most of the stars which form the constellations of the zodiac are within the torrid zone; but a few are on the borders of the temperate zones.
134. *Preme* : 'keep too low.'
137. *Neu te dexterior* : sc. *rotæ* ; 'let not the right wheel.'—*In Anguem* : 'to the Serpent;' which is up near the North pole.
138. *Ad Aram* : 'to the Altar;' which is near the South pole. The gods are supposed to have transferred to the heavens the altar on which they first entered into a confederacy against the Titans.
142. *Libera* : 'allowable; optional.'
143. *Poscimur* : 'we are called for;' i. e. our light is wanted.
154. *Repagula* : 'the bars,' or opposing barriers, to prevent the horses from starting before the exact time.
155. *Nepotis* : 'of her grandson.' Tethys was the mother of Clymène.
156. *Facta est . . . mundi* : 'the scope of the vast heavens was laid open before them.'
160. *Cognoscere* : 'to feel.'
164. *Sic onere . . . inani* : the construction is, *sic currus dat saltus in ætra vacuos assueto onere, succutiturque altè, estque similis inani currui*.
167. *Spatium* : 'path.'—*Quo priùs* : 'in which they did before.'
170. *Triones* : the seven bright stars in the constellation Ursa Major, which are now called Charles's Wain, near the North pole.
175. *Boöte* : Boötes, a constellation near Ursa Major.
176. *Tua plaustra* : i. e. the Triones, which appear as a wagon, and which Boötes is said to drive.
182. *Valuisse rogando* : 'that he prevailed over his father by his entreaties.'
183. *Meropis dici cupiens* : 'wishing to be called the son of Merops;' i. e. the husband of Clymène, a king of the island of Cos, who was changed into the constellation of the Eagle.—*Ita fertur . . . reliquit* : the construction is, *ita fertur, ut pinus vel navis acta præcipiti Boreâ,*

cui suus rector remisit victa fræna aut gubernaculum, quam navem reliquit dīs votisque.

192. *Vario* : 'diversified by various constellations.'—*Miracula* : 'monsters;' i. e. strange and fearful objects.

195. *Scorpius* : 'the Scorpion;' one of the constellations of the zodiac; the Greek nominative.—*Flexis* : 'extended around.'

198. *Vulnera . . . cuspidē* : 'threatening to inflict wounds upon him with the sting in his crooked tail.'

202. *Impetus* : 'their fury.'

205. *Summa* : 'the highest regions.'

209. *Ut quæque altissima* : 'the highest parts of the earth in succession.'

216. *Athos* : a lofty mountain of Macedonia, now called Monte Santo, and inhabited by nearly four thousand monks.—*Taurusque Cilix* : 'and Cilician Taurus;' a range of mountains in Asia.—*Tmolus* : a mountain of Lydia, now called Bouzdag.—*Æte* : a mountain between Thessaly and Macedonia; its modern name is Banina.

217. *Idē* : 'Ida;' a celebrated mountain of Phrygia, near Troy.

218. *Helicon* : a mountain of Bœotia, (now called Zagaro-Vouni,) sacred to Apollo and the Muses. The epithet *virginēus* is applied to it, because it was sacred to the Muses, who were all virgins. At its foot were the celebrated fountains Aganippe and Hippocrēne.—*Non-dum Œagrius Hæmos* : 'Hæmus, not yet called Œagrian;' after the name of Œāgrus, or Œāger, a king of Thrace; or probably after the name of Orpheus, his son, who was murdered on this mountain, which is between Thrace and Thessaly.

219. *In immensum* : 'with fury; to a vast height.'—*Geminatis ignibus* : i. e. with his own fire, and with the fire from the chariot of the sun.—*Ætne* : a burning mountain in Sicily.

220. *Parnassus* : a mountain in Phocis.—*Eryx* : a mountain in Sicily, which received its name from Eryx, a son of Butes and Venus, who was buried on it; its modern name is Giuliano.—*Cynthus* : a mountain of Delos.—*Othrys* : a chain of mountains in Thessaly, the residence of the Centaurs.

221. *Rhodope* : a mountain of Thrace, covered with perpetual snows. It is said to have received its name from Rhodope, the wife of Hæmus, whom Juno changed into this mountain for professing to vie with her in beauty.—*Mimas* : a mountain of Asia Minor.

222. *Dindyma* : a mountain of Phrygia, sacred to Cybèle.—*Mycæle* : a mountain and city of Asia Minor.—*Cithæron* : a mountain of Bœotia, sacred to Bacchus, Jupiter, and the Muses.

223. *Caucāsus* : an immense chain of mountains between the Euxine and Caspian seas.

224. *Ossaque* : Ossa, Pindus and Olympus are mountains in Thessaly. Let it be remembered that there are four other mountains named Olympus, besides this in Thessaly, sacred to Apollo and the Muses: viz. one in *Mysia*; one in *Elis*; one in *Arcadia*; and another in the island of *Cyprus*.

225. *Alpes* : 'the Alps;' which separate Italy from France.—*Apenninus* : 'the Apennines;' a range of mountains dividing Italy into two parts.

234. *In corpora summa vocato* : 'being drawn by the heat to the exterior of the body.'

235. *Æthiopum* : 'of the Æthiopians;' Æthiopia is a hot country of Africa.

236. *Libye* : 'Libya;' a dry and barren country of Africa.

238. *Dircen* : 'Dirce;' a fountain near Thebes, which took its name from Dirce, the wife of Lycus, a king of Thebes.

239. *Argos . . . undas* : 'Argos bewails the loss of Amymōne, and Ephṓra (Corinth) the waters of Pirēne.' The verse may be scanned thus :

Argos A|mymo|nen Ephṓra Pi|renidas | undas.

Amymōne is a fountain and rivulet in the Peloponnesus, so called from a daughter of Eurōpa and Danāus, who was said to have been transformed into it. Pirēne is a fountain near Corinth, sacred to the Muses.

240. *Nec sortita . . . manent* : the construction is, *nec flumina manent tuta, quæ sortita sunt ripas distantes loco*.

241. *Tanaïs* : a large river, which separates Asia from Europe, now called the Don.

242. *Peneos* : the Peneus of Thessaly.—*Caicus* : a river of Mysia, which rises at Teuthrania or Teutharntia.

243. *Ismenos* : a river of Bœotia, which took its name from Ismenus, a son of Apollo and the nymph Melia.—*Erymantho* : 'Erymanthus;' a river of Phocis; near it were a town and mountain of the same name.

244. *Xanthus* : a river of Troas, sometimes called Scamander. During the Trojan war, this river was set on fire by Vulcan, at the request of Venus.—*Lycormas* : a river of Ætolia, called also Evēnus, the sands of which resembled gold.

245. *Mæandros* : 'the Meander;' a river of Phrygia, which is said to have six hundred windings or turnings.—*Undis* : 'streams.'

246. *Melas* : a river of Mygdonia, a province of Macedonia near Thrace. There were several rivers of this name.—*Eurotas* : a river near the promontory Tænārus in Laconia. It received its name from Eurōtas, a king of Sparta, the son of Lelex.

247. *Euphrates* : a large, rapid, and celebrated river of Mesopotamia, which flowed through the middle of the city of Babylon.—*Orontes* : a river of Syria, now called Asia.

248. *Thermodon* : a rapid river of Cappadocia.—*Ganges* : the largest and most celebrated river in India.—*Phasis* : a river of Colchis, now called Faoz.—*Ister* : the largest river of Europe, called by the moderns the Danube.

249. *Alpheos* : a river of Arcadia in the Peloponnesus.—*Spercheides* : 'of Spercheus;' a river of Thessaly.

250. *Tagus* : a river of Spain celebrated for its golden sands; its modern name is Tajo.

251. *Quæ Mæonias . . . ripas* : 'which make famous the rivers of Mæonia [Lydia] with their songs.'

252. *Fluminæ volucres* : i. e. swans, which were said to be numerous on the banks of the Caÿster.

253. *Nilus* : 'the Nile;' a large river of Africa, which received its

name from Nilus, a king of Thebes. The source of this celebrated river, though it was for ages a subject of inquiry, remained unknown till a few years since; when the traveller Bruce is said to have discovered it. It is now ascertained that it takes its rise in Abyssinia, and after flowing through Abex, Nubia, and Egypt, it empties itself by seven mouths or channels into the Mediterranean sea, near the city Alexandria. The Nile annually overflows its banks about the latter end of May, and for four months the country of Egypt is covered with its waters. This inundation is said to be occasioned by the periodical rains which fall when the sun is vertical in Ethiopia in the months of April and May; and though it is sometimes dangerous and desolating in its consequences when the rise of the waters is excessive, it is in general attended with the most beneficial effects, fertilizing the lands, and enriching the natives.

255. *Vacant*: 'are destitute' of water.

256. *Ismarios*: sc. *amnes*; i. e. the Thracian rivers. Ismarus was a mountain of Thrace, near the rivers Strymon and Hebrus, or, as it is now called, Mariza.

257. *Hesperiosque amnes*: 'and the rivers in the west.'—*Rhenum*: 'the Rhine;' a large river of Europe, which divides Germany from Gaul.—*Rhodānum*: 'the Rhone;' a rapid river in Gaul.—*Padum*: 'the Po;' a river of Italy, sometimes called Eridānus.

258. *Cui*: 'to which river,' i. e. to Rome, which is built on the Tyber.—*Rerum potentia*: 'the sovereignty of the world.' The Tyber rises in the Apennines, and after running through the midst of Rome, falls into the Tyrrhene sea.

260. *Conjuge*: i. e. Proserpine.

263. *Cyclādas*: 'the Cyclādes;' a cluster of about fifty islands in the Ægean sea. They are so called from *κύκλος*, a circle, on account of their circular position.

267. *Fama est*: 'it is said.'

278. *Si placet hoc, meruique*: 'if you approve of my destruction, and if I have deserved it.'

279. *Liceat perituræ*: sc. *mihi*; 'may it be allowed me, if I must perish by fire.'

280. *Auctore*: 'by the greatness of its author,' i. e. by its proceeding from you.

284. *Fructus*: 'rewards.' *Honorem*: 'honorable recompense.'

286. *Exerceor*: 'am harassed.'

289. *Fac*: 'suppose.'

290. *Quid meruit frater?*: 'what has your brother Neptune deserved?'

296. *Axem*: 'the heavens;' which the mountain Atlas was supposed to support.

299. *Rerum summæ*: 'the safety of the universe.'

302. *Manibus*: 'to the shades,' i. e. the departed spirits in the regions of Pluto.

303. *Superos testatus*: 'having called the gods to witness.' Jupiter wished to justify his conduct in destroying the youth, and especially to Apollo.

304. *Dederat*: sc. *Phaëthonti*: 'had given up to Phaëthon.

312. *Ignibus*: i. e. *fulminibus*.

313. *In contraria*: 'in a direction opposite' to that in which they were previously going.

321. *Etsi*: *quæ* is understood before *etsi*.

322. *Quem*: Phaëthon.—*Orbe*: 'part of the earth.'

324. *Hesperia*: 'of Hesperia'; a Greek name of Italy, and a Latin name of Spain, derived from Hesper or Vesper, the setting sun, and applied to these countries, because the one was situated to the west of Greece, and the other to the west of Rome.—*Trefidâ flammâ*: 'from the forked lightning.'

329. *Credimus*: 'we may credit the tradition.'

338. *Aperto*: 'naked.'

339. *Heliades*: 'the daughters of Phæbus and Clymène'; the sisters of Phaëthon; their names were *Phaëthusa*, *Lampetie*, and *Phæbe*.

340. *Cæsæ pectora*: sc. *secundum*; 'beating their breasts.'

343. *Luna . . . orbem*: 'the moon had four times appeared quite round, as a full moon'; i. e. four months had passed.

344. *Morem fecerat*: 'had made their lamentations habitual.'

348. *Subitâ*: 'suddenly growing from her feet.'

350. *Tertia*: 'the third sister,' Phæbe.

352. *Impetus*: 'frenzy.'

361. *Electra*: 'amber'; which was supposed to be a gum exuding from certain trees; its origin, however, is uncertain; it is by some considered as a mineral production.

INVIDIÆ DOMUS. Mercury, having fallen in love with *Herse*, the most beautiful of the daughters of Cecrops, king of Athens, hired her sister *Aglauros*, for a large sum of money, to aid his suit. Minerva, indignant at the mercenary disposition of *Aglauros*, inspired her with envy at the good fortune of her sister; and thus induced her to prevent Mercury from seeing *Herse*. Mercury, in revenge, converted *Aglauros* into a stone. The description of the abode of Envy, to whom Minerva repairs, is highly poetical.

364. *Petit*: *Minerva* is understood.—*Vallibus*: 'recesses.'

366. *Ignavi*: 'sluggish'; having a tendency to make men dispirited and listless.

368. *Virago*: i. e. Pallas or Minerva. This deity was the daughter of Jupiter, and is said to have sprung from his brain arrayed in complete armor. Hence she was considered as the goddess of war; though the superior wisdom which she manifested in the councils of the gods, and the various kinds of knowledge which she communicated to mankind, caused her to be regarded also as the goddess of wisdom and of all the liberal arts and sciences.

370. *Extremâ cuspidē*: 'with the end of her spear.'

377. *Vultum . . . duxit*: 'the construction is, *que ad vultum Minervæ duxit in a suspiria*. Envy was troubled at seeing the lovely countenance of the goddess.

379. *Nusquam recta acies*: 'She never looks direct upon one.' Envy always sees things awry.

381. *Quem*: 'the smile which.'

383. *Ingratos: sibi* is understood.

384. *Carpit . . . unâ*: 'she torments and is tormented at the same time.'

386. *Tritonia*: a name applied to Minerva from Tritonis, a river of Africa, near which she had a temple.

387. *Cecropis*: 'of Cecrops;' a native of Egypt, who settled in Attica about 1556 years before the Christian era, where he founded Athens, and formed the savage tribes of Cecropia into a civilized state. He is said to have introduced the worship of the pagan deities into Greece. Cecrops at his decease left three daughters, Aglauros, Herse, and Pandrösos.

389. *Et impressâ . . . hastâ*: 'and pushed her spear against the ground,' i. e. in order to show her disgust and to hasten her flight.

391. *Successurum*: 'the success:' this participle may agree with *mandatum*, or some other word understood. She was obliged to obey Minerva.

397. *Tritonida arcem*: i. e. the citadel of Athens dedicated to Pallas.

BOOK III.

CADMUS was the son of Agēnor, king of Phœnicia. Jupiter, having transformed himself into a bull, prevailed on Europa, the sister of this prince, to get on his back, and immediately plunging into the sea, he carried her across it into Crete. Agēnor, ignorant of the fate of his daughter, and disconsolate at her loss, ordered Cadmus to go in search of Europa; with a command not to return to Phœnicia till he had found her. The pursuit of Cadmus was fruitless. He could hear no tidings of his sister, and not daring to return to his native land without her, he resolved to consult the oracle of Apollo at Delphi, that he might know in what part of the earth to fix his abode.

The oracle directed him to follow a heifer, which was described to him, and wherever she should lie down, there to build a city, and to call the country Bœotia. Cadmus soon found the heifer, and put himself under her guidance; she at length lay down near the banks of the river Cephissus, where he prepared to commence the city according to the directions of the oracle. Here the present account begins. The spot is a little north of Attica. Cadmus is supposed to have come into Greece A. C. 1493, and to have brought with him the use of letters, and the worship of many of the Egyptian and Phœnician divinities.

1. *Agit grates*: Cadmus gives thanks to Apollo for the successful commencement of his enterprise, and sends his attendants to bring pure water, that he may offer a libation.

5. *Violata*: 'profaned;' the wood being sacred to Mars.

9. *Martius*. 'dedicated to Mars.'—*Auro*: i. e. with scales shining like gold.

12. *Tyriâ* . . . *profecti*: 'the Phœnicians.' Tyre was a city of Phœnicia.

20. *Ac* . . . *erectus*: sc. *sui corporis*; 'and being elevated more than half his length into the air.'

22. *Totum*: sc. *serpentem*; i. e. the constellation of the Serpent, which is between the two Bears.

29. *Vestigat*: 'seeks by their tracks.'

36. *Molarem*: 'a stone as big as a millstone.'

40. *Loricæ* . . . *modo*: 'as with a coat of mail.'

43. *Lentæ*: 'flexible.'

49. *Solitas* . . . *recens*: 'to his usual fierceness was added the recent wound.'

55. *Rectior exit*: 'he unfolds himself straighter.'

57. *Proturbat*: 'bears down.'

65. *Dabat retro*: 'he drew back.'—*Plagam* . . . *arcebat*: 'and prevented the stroke from piercing very deeply by shrinking from it.'

68. *Eunti*: sc. *serpenti*; 'the serpent retreating.'

71. *Sua robora*: 'that its trunk.'

72. *Dum* . . . *hostis*: 'whilst the victor is contemplating the vast size of his vanquished foe.'

73. *Promptum*: 'easy.'

74. *Unde*: 'whence' it proceeded.

75. *Spectabere serpens*: Cadmus was afterwards changed into a serpent, together with his wife Hermiōne.

79. *Motæ*: 'ploughed.'

80. *Vipereos*: 'of the serpent he had slain.'

81. *Presso*: 'held down.'

82. *Mortalia*: 'of men.'

83. *Fide majus*: 'a wonder beyond belief.'

84. *Primaque* . . . *hastæ*: 'and first appeared from the furrows the points of the spears.'

85. *Tegmina capitum*: 'helmets.'

88. *Tolluntur*: 'are lifted up.' In the Roman theatres the curtain before the stage was not drawn up at the commencement of a performance, according to the present practice; but the stage was laid open to the view of the audience by letting the curtain fall down on it. When, therefore, it was again drawn up at the conclusion of an act, the heads of the figures painted on it became visible first, and the other parts of the paintings were gradually raised and exhibited to view. See Virgil, *Geor.* III. 25. *Purpurea intexti tollant aulaa Britanni.*

91. *Imo margine*: 'the edge of the stage.'

96. *Jaculo cadit*: the one who had just advised Cadmus not to fight, having smitten one of his newborn brothers, falls himself by a dart thrown from a distance.

99. *Suo Marte*: 'in fight with each other.'

100. *Subiti*: 'suddenly born.'

102. *Matrem*: i. e. the earth.

103. *Quinque superstitibus*: the ablative absolute.

105. *Fidem*: 'a promise.'

106. *Sidonius hospes* : Cadmus, 'the Sidonian stranger.' Sidon was the capital of Phœnicia.

107. *Urbem* : i. e. Thebes ; the capital of Bœotia.

109. *Soceri tibi* : 'your father and mother in law.' Cadmus, after he settled in Greece, married Hermiône, who was said to be the daughter of Mars and Venus.

Mars was the son of Jupiter and Juno. He was worshipped by the Romans, and in some parts of Greece, as the god of armies and war. Venus was the goddess of beauty, pleasure, and love, and the most beautiful of all the goddesses. Venus is said to have sprung from the froth of the sea, near the island of Cyprus. Having displeased Jupiter soon after he was carried to heaven, he offered her in marriage to the ugly and deformed Vulcan, whom she was compelled to marry. Cupid and Hymen were her children, as well as the Graces and the hero Æneas. The history of Venus, like that of the heathen deities in general, is little more than a disgusting history of licentiousness and crimes ; yet her worship was once universally established in the Greek and Roman empires. The places, in which she was most particularly honored, were Amâthus, Cythëra, and Paphos.

112. *Hos quoque jam juvenes* : 'and these too now grown up.'—*Sed, scilicet, . . . debet* : this sentence appears to be a translation of a celebrated saying of the philosopher Solon to Cræsus, a powerful and opulent monarch of Lydia. This prince, boasting before Solon of his prosperity and happiness, was reminded by him, that the instability of human affairs was such, that *no man could properly be called happy before the day of his death*. Soon after his interview with the philosopher, Cræsus was taken captive by Cyrus, king of Persia, and condemned to be burnt. When placed on the pile, the unfortunate prince remembered the words of Solon, and with a piercing cry thrice repeated his name. This involuntary exclamation saved his life. Cyrus ordered him to be taken from the pile, and having heard the history of his conversation with Solon, set him at liberty, and made him one of his most intimate friends.

115. *Nepos* : i. e. Actæon, the son of Aristæus and Autonœ, the daughter of Cadmus. Aristæus was the son of Apollo and the nymph Cyrène, and is said to have taught mankind the cultivation of olives, and the management of bees.

116. *Aliena* : 'not his own.'

118. *Fortunæ crimen* : 'an unintentional crime.' Actæon, when engaged in the sports of the field, accidentally came to a fountain, where Diana and her attendants were bathing, and was immediately changed by the enraged goddess into a stag.

120. *Dat* : sc. *Diana*.—*Sparso* : 'sprinkled' with the water of the fountain.

129. *Non sua* : 'not natural to him.'

135. *Quosque . . . est* : 'and others which it would take too long to enumerate.'

138. *Fugit per loca*, understood.

142. *Melanchætes*, *Theridamas*, *Oresitrophus* : the names of Actæon's dogs.

145. *Anticipata est*: 'was shortened.'

147. *Vulneribus*: 'for inflicting wounds.'—*Sonumque . . . habet*: the construction is, *habetque sonum, qui, etsi non sit sonus hominis, tamen est sonus, quem cervus non possit edere.*

155. *Abesse*: 'that he is absent.'

156. *Nec capere*: 'that he does not enjoy.'

161. *Hunc*: i. e. Acœtes.—*Pentheus*: he was the son of Echion and Agave, the daughter of Cadmus. When Bacchus, in his infancy, came to Thebes, Pentheus, at that time the sovereign of the city, prohibited his subjects from offering adoration to him; and while the Theban women were celebrating his orgies, he ordered Bacchus himself to be brought before him. His servants, however, were either unable or unwilling to execute this command, and instead of the god, they brought to him Acœtes, one of his attendants. Enraged by this disappointment, he resolved to go himself to the place where the worshippers of Bacchus were assembled, and after having gratified his curiosity by witnessing the celebration of their rites, to order their immediate destruction. The Bacchanals, when Pentheus arrived among them, had reached the height of their frenzy, and as soon as they perceived his approach, they rushed upon him and tore him to pieces. His own mother is said to have been the first who attacked him.

165. *Morisque . . . frequentes*: 'and why you frequent these new-fashioned religious rites.'

171. *Ducere*: 'to draw out.'

177. *Addidici regimen . . . flectere*: 'I learned to manage the steering.'—*Carinæ*: 'of my boat.'

178. *Oleniæ . . . capellæ*: 'of the goat of Olënum,' a constellation in the heavens, supposed to be the goat Amalthæa, which fed Jupiter with milk, in his infancy, near Olënum, a town of the Peloponnësus, and which was rewarded by him with a place among the stars.—*Sidus*: 'constellation.'

179. *Taygeten*: 'Taÿgëte,' one of the Pleiades.—*Hyadas*: 'the Hyades,' five daughters of Atlas, whom Jupiter, in compassion for their excessive grief for their brother Hyas, changed into stars, and placed in the constellation of Taurus.

181. *Diæ*: 'of Dia' or Chios, an island in the Ægean sea between Lesbos and Samos. There were several towns of this name.

183. *Innitor*: 'stand on.'

185. *Latiquesque . . . admoneo*: 'and I order my men to take in fresh water.'

187. *Quid aura . . . promittat*: 'what kind of weather I may expect.'

198. *His*: 'to these;' i. e. to my companions who have taken you.

201. *Proræ tutela*: 'the pilot.'

202. *Modum*: 'measured stroke.'

203. *Animorum hortator Epopeus*: 'Epōpeus, the cheerer of the rowers' spirits.'

205. *Hanc pinum*: 'this vessel.'—*Violari*: 'to suffer harm.'

206. *Mihi*: 'is mine.'

207. *Inque aditu obsisto* : 'and I oppose them as they are entering the vessel.'

210. *Dum resto* : 'whilst I oppose.'—*Juvenili guttura pugno rupit* : 'he smote me violently in the throat, with his youthful fist.'

213. *Bacchus* : the son of Jupiter and Semële, the daughter of Cadmus and Hermiöne. Through the artful persuasions of Juno, who, to effect the destruction of her rival, had disguised herself as an aged nurse, Semële requested Jupiter to appear before her in the same splendor with which he was accustomed to appear before Juno. The father of the gods, having previously sworn by the Stygian waves to give her whatsoever she should ask, was constrained to comply with her request; and although he endeavored to lessen the terrors of his dignity, the daughter of Cadmus was unable to bear the shock of his appearance, and was reduced to ashes in his presence. Her child, however, was saved from destruction. Jupiter intrusted him to the care of Silënus and the nymphs in the island of Naxos, one of the Cyclādes. As Bacchus first invented the art of making wine, he was considered as the god of wine, and of drinkers. He is generally represented as holding in his hand, instead of a sceptre, a thyrsus, or small lance covered with ivy and vine leaves. The worship of this deity was conducted in the wildest and most licentious manner. His worshippers, clothed in the skins of tigers, or of panthers, crowned with garlands of ivy, the vine, or the fir, and carrying lighted torches in their hands, ran about in the open air in all the wildness of frenzy, shouting, 'Evoë Evan,' or 'Good Son;' a name given by Jupiter to Bacchus, for the intrepid bravery which he manifested on his behalf in the war with the Giants. These rites, which were celebrated principally in Greece, were called *Dionysia*, *Bacchanalia*, *Trietria*, or *Orgies*.

214. *Solutus* : 'dissipated.'

216. *Quâ ope* : 'by what means.'

219. *Terrâ sistere petitâ* : 'you shall be landed on the shore you wish.'

220. *Liber* : a name given to Bacchus, because he delivered from slavery several cities in Bœotia.

222. *Falluces* : sc. *nautæ* ; 'the treacherous mariners.'

224. *Dextrâ lintea danti* : 'sailing to the right.'

229. *Artis* : i. e. of the steering.

233. *Petit diversa* : 'he steers in a different direction.'

242. *Prasentior* : i. e. more able to discover a falsehood; or more ready to avenge one.

243. *Tam me . . . fide* : 'that what I relate is as true as it is incredible.'

246. *Remorum . . . perstant* : 'persist in plying the oars.'

247. *Deducunt* : 'they unfurl.'

248. *Hederæ* : 'ivy;' this evergreen plant is said to have been dedicated to Bacchus, as an emblem of his perpetual youth.

249. *Gravidis corymbis* : 'with heavy clusters of ivy-berries.'

250. *Racemiferis uvis* : 'with bunches of grapes.'—*Frontem* : see Adam's Lat. Gr. Rule VII. Obs. 3.

253. *Pantherarum*: 'of panthers.' The panther, lynx, and tiger were sacred to Bacchus.

254. *Exsiluère*: 'leaped overboard.'

256. *Corpore depresso*: 'his body being flattened.'—*Et spinæ* . . . *incipit*: 'and begins to be curved as to his back.' He was changed into a dolphin.

258. *Loquenti*: 'while he was speaking.'

260. *Obstantes*: 'entangled.'

261. *In spatium* . . . *vidit*: 'perceived his hands to contract.'

263. *Dare brachia*: 'to lay hold on.'

265. *Falcata* . . . *est*: 'and the extreme part of his tail is hooked.'

267. *Dividuae lunæ*: 'of the new moon,' which, being in the form of a crescent, appears as though its extreme parts were 'separated.' from each other.

272. *Restabam solus*: all the others were changed into dolphins.

—*Pavidum*: me is understood.

273. *Vixque meum*: 'and scarcely myself,' i. e. almost senseless.

275. *Bacchæa sacra frequento*: 'I celebrate the sacred rites of Bacchus.'

Here ends the story of Acœtes, which he told to Pentheus. The indignation of Pentheus, however, was unabated. He ordered Acœtes to be put to death; and went in person to punish those who were celebrating the rites of Bacchus on Mount Cithæron; where he was torn in pieces by the infuriated females.

BOOK IV.

THE following story of Pyramus and Thisbe affords an affecting illustration of the usual consequences of young persons acting in opposition to parental authority.

4. *Cocclibus*: 'built with bricks' and mortar.—*Urbem*: Babylon.—*Semiramis*, a celebrated queen of Assyria, who flourished about 1960 years before the Christian era. As soon as she was born, she was exposed by her mother in a desert, in which destitute situation she was discovered by Simmas, a shepherd, who saved her from perishing, and brought her up as his own child. Having married Menones, the governor of Ninēveh, she was present with her husband at the siege of Bactra, where her beauty and talents so much attracted the admiration of Ninus, the son of Belus, and the first king of Assyria, that he resolved to make her his queen. Menones at first refused to give up his wife, but dreading the resentment of the king, he at length destroyed himself, and Semiramis immediately became the consort of Ninus. But even this elevated station could not satisfy her boundless ambition. She soon prevailed on the king to resign his crown to her, and afterwards established herself on his throne by putting him to death. Her reign was, however, distinguished by acts of beneficence

and greatness. Babylon, the capital of her empire, remained for ages a celebrated monument of her magnificence. If not originally built by her, it was so much enlarged and embellished by this queen, that it became the most superb city in the world.

5. *Gradus* : *amoris* is understood.
7. *Vetûere* : 'forbade.'—*Vetare* : 'to prevent; to control.'
8. *Duxerat* : 'it had gotten.'
10. *Vitium* : 'defect;' i. e. the chink in the wall.
16. *Neve sit . . . spatiantibus* : 'that they might not miss each other while wandering.'
17. *Busta Nini* : 'the tomb of Ninus;' an ancient king of the Assyrians.
23. *Suos* : 'her friends.'
25. *Audacem* : *illam* is understood.
26. *Oblita* : 'besmeared;' from *oblinor*.
32. *Sine ipsâ* : by itself, 'without her.'
33. *Amictus* : 'the veil.'
38. *E quibus* : 'of whom;' i. e. of which lovers.
44. *Timidi est* : 'it is the part of a coward.'—*Optare* : 'merely to wish for.'
47. *Inquit* : 'he says' to the veil.
49. *Traxit* : *gladium* is understood.
51. *Fistula* : i. e. a leaden pipe in which water is conveyed.
54. *Arborei fætus* : 'the young mulberries.'
58. *Illa* : i. e. Thisbe.
60. *In arbore formam* : 'the appearance of the tree.'
61. *Hæret* : 'she doubts.'—*An hæc sit* : 'whether it is the same tree,' under which she had sat a short time before.
63. *Membra* : *Pyrami* is understood.
65. *Summum* : 'its surface.'
66. *Suos amores* : 'her lover' Pyramus.
67. *Indignos* : 'that did not deserve' such treatment.
73. *Jacentes* : 'sinking.'
77. *Ebur* : i. e. the ivory scabbard.
78. *In unum hoc* : 'for this single act.'
79. *Hic* : 'love.'—*In vulnera* : 'to kill myself.'
83. *Hoc tamen . . . parentes* : the construction is, *tamen, o multum miseri parentes, meus illiusque, estote rogati hoc verbis nostrum amborum*. After *meus* understand *parens*.
86. *Componi* : *eos* is understood before *componi*.
90. *Gemini cruoris* : 'of the blood of us two.'
91. *Aptato . . . sub imum* : 'the point being directed towards the lowest part of her breast.'
92. *Cæde* : *Pyrami* is understood.
95. *Quodque rogis superest* : 'and their ashes, which remained after their bodies had been burned on the funeral pile.'

INO ET MELICERTA. Ino, the daughter of Cadmus, was the nurse of Bacchus, the son of Jupiter and her sister Semele. She had married Athamas, the son of Æolus, and the king of Thebes. Juno,

being hostile to Ino and to Bacchus, descends to the infernal powers, and excites Tisiphōne, one of the Furies, to work the destruction of Ino.

97. *Matertera*: 'the aunt' of Bacchus, Ino.

99 *Una*: 'she alone.' For Agave had lost her son Pentheus; Autonoë had lost Actæon; and Semële had perished by Jupiter's lightning.—*Quem*: 'the grief, which.'

100. *Habentem sublimis animos*: 'proud.'

101. *Numine*: i. e. Bacchus, her foster-child.

102. *Secum*: *ait* is understood.—*De pellice natus*: i. e. Bacchus, 'the son of Semële, her rival.'

104. *Nati*: i. e. of Pentheus; who was torn to pieces by his mother and aunt in a fit of madness.

105. *Triplices Minyædas*: 'the three daughters of Minyas,' or Mineus, king of Orchomēnos in Bœotia. Having treated with contempt the divinity of Bacchus, he inspired them with so strong a desire of eating human flesh, that they first killed and afterwards devoured Hippasus, the son of one of the sisters. They were at length changed by Bacchus into bats. The names of the Mineides were Leuconœ, Leucippe, and Alcithœ, but Ovid calls the two first Clymène and Iris.

108. *Ipse*: Bacchus 'himself.'

110. *Cur non . . . Ino*: 'why should not Ino be filled with frenzy, and in her fury follow the example of her kindred?' These are Juno's reasonings with herself.

113. *Muta silentia*: 'silent and dreary paths.'

115. *Simulacra . . . sepulcris*: 'and the souls of those, whose bodies have received the rites of burial.' The ancients supposed, that if the body remained unburied, the soul was not allowed to pass the river Styx till it had wandered a hundred years on its banks.

117. *Urbem*: *Plutonis* is understood.

120. *Utque fretum*: *accipit* is understood.

121. *Nec ulli . . . est*: 'nor is it too small for any number of people.'

124. *Imi*: 'of the infernal.'

125. *Pars alias artes*: 'some practise various trades.' *Pars*, a noun of multitude, is the nominative to *exercent*.

127. *Tantum . . . dabat*: 'so much did she give away to her hatred and passion.'

130. *Cerberus*: a dog, that was said to guard the entrance of the infernal regions, and to give admittance to all the shades of the dead, but to suffer none to return. Cerbërus had three heads, and was covered with serpents instead of hair.

131. *Sorores*: i. e. the Furies.

137. *Tityos*: Tityus, a celebrated Giant, who, having insulted Diana, was slain by Apollo, and sent into the infernal regions, where a serpent was continually preying on his liver, and vultures on his bowels, without destroying them.

138. *Tantale*: Tantalus was a son of Jupiter and a king of Lydia. At an entertainment, which he gave to the gods in one of their visits

to the earth, in order to try their divinity, he caused to be set before them, among other dishes, the limbs of his son Pelops, whom he had cruelly murdered. For this act of impiety he was sent to Tartärus, and condemned to suffer perpetual hunger and thirst, in the midst of the richest abundance. He was placed in a pool of water, which flowed away from him, whenever he attempted to taste it; and over his head hung a tree, covered with the most delicious fruit, which, though apparently within his reach, he was never able to touch.

140. *Sisyphæ*: Sisyphus was a son of Æölus, and the first king of Corinth, a prince remarkable for the skill with which he committed his plundering depredations in Attica. After his death, he was sentenced to roll over the top of a mountain a large stone, which had no sooner approached the summit, than it rolled back again into the plain, and thus made his punishment eternal.

141. *Ixion*: Ixion was king of Thessaly, and the father of the Centaurs. Having killed Deioneus, his father-in-law, he was despised and shunned by all mankind, till Jupiter, in compassion to his deserted situation, removed him to heaven. Here he renewed his crimes, and having offended Juno, he was sent to Tartärus, and tied to a wheel, on which he is described as continually going round.

143. *Belides*: i. e. the fifty daughters of Danäus, more frequently called the Danaïdes. Belus, the king of Babylon, left his kingdom, at his death, to his two sons, Danäus and Ægyptus. In consequence of a dispute between the brothers, Danäus left his native land, and, after having settled in the Peloponnesus, dethroned Gelänor, the king of Argos, and established himself on his throne. Here he was visited by the fifty sons of Ægyptus; and though he had been informed by an oracle that one of them would one day slay him, he was constrained to give them in marriage his fifty daughters. The nuptials were accordingly celebrated, but Danäus ordered his daughters to murder their husbands on the night of their marriage; and with the exception of Hypermnestra, the youngest, who had married Lynceus, they all obeyed the inhuman command. To punish them for this barbarous act of treachery, they were sent to Tartärus, and condemned to fill a leaky vessel with water, which they had no means of drawing out of the well, but by sieves, that were unable to hold it.

146. *Hic e fratribus*: sc. *solus*. Sisyphus and Athamas were brothers, the sons of Æölus.

150. *Ne staret*: 'might fall.'

151. *Sorores*: 'the Furies.' They were three; Tisiphōne, Alecto, and Megära; daughters of Nox and Achéron.

155. *Movit*: 'shook.'

157. *Facta puta*: 'consider as done.'

160. *Thaumantias Iris*: 'Iris, the daughter of Thaumās.'

166. *Limine*: *Athamantis* is understood.

167. *Æolii*: of Athamas, the son of Æölus.

170. *Infelix*: i. e. producing unhappiness.

177. *Inosque . . . pererrant*: 'creep over the bosoms of Ino and Athamas.'

178. *Graves animas*: 'malignant dispositions.'

180. *Monstra* : 'a baneful composition.'

181. *Echidnæ* : 'of the Hydra,' a serpent, which sprung from Echidna, a celebrated monster, half woman and half serpent. This Hydra long infested the neighborhood of Lerna, a lake in the Peloponnesus; but it was at length killed by Hercules.

185. *Ære cavo* : 'in a brazen kettle.'

188. *Per eundem orbem* : 'in the same circle.'

189. *Ignibus* : sc. *aliis* ; she makes a continuous ring of fire.

190. *Jussi potens* : 'having executed the command of Juno.'—*Inania* : 'empty; or shady; because inhabited by shades, or spirits not having bodies.

191. *Sumptumque . . . anguem* : 'and unlooses the serpent, which she had girded around her body.

196. *Learchum* : 'Learchus.' Athamas and Ino had two sons, Learchus and Melicerta.

201. *Malè sana* : 'distracted.'

203. *Sub* : 'at.'

204. *Hos usus* : 'this service.'

211. *Neptis* : 'of her grandchild.' Ino was the daughter of Hermiöne, the daughter of Venus.

213. *Cælo* : i. e. to the power, which Jupiter exercises in heaven.

215. *Ionio immenso* : 'the vast Ionian sea;' a part of the Mediterranean between Sicily and Greece.

216. *Adde eos* is understood.—*Aliqua . . . est* : 'and I have some interest in the sea.'

218. *Grajum nomen* : i. e. Aphrodite, from ἀφρός, froth.

222. *Leucotheque . . . dixit* : 'and called the god Palæmon, and his mother Leucotheë.' Leucotheë is the correct reading, though commonly written *Leucothoë*.

223. *Agenorides* : Cadmus, 'the son of Agēnor.'

225. *Et ostentis* : 'and with the prodigies.'

247. *Nec verba . . . sufficiunt* : 'nor, as he attempts to speak, has he any words at command.'

260. *Duo sunt* : Hermiöne is changed into a serpent as well as Cadmus.—*Junctoque volumine* : 'and fold in fold.'

ATLAS IN MONTEM MUTATUS. Atlas was king of Mauritania. He had been warned by an oracle against admitting into his palace any of the sons of Jupiter, lest he should thereby be deprived of his kingdom. When, therefore, Perseus, the son of Jupiter and Danæë, weary with travelling and bearing with him the head of the Gorgon which he had slain, sought a shelter for the night, he was refused the rites of hospitality, and driven away haughtily by Atlas. In revenge, Perseus uncovered Medusa's head, and turned Atlas into a mountain of stone.

273. *Diurnos* : 'of the sun.'

275. *Ultima* : 'the most distant;' i. e. situated the farthest to the west.

276. *Qui . . . equis* : 'which spreads out its waters under the panting steeds of the sun,' i. e. in the west, where they arrive panting and weary from their day's journey.

277. *Axes*: i. e. the chariot of the sun.

279. *Et humum . . . premebant*: 'and no neighboring estates narrowed, or limited his territories.'

284. *Rerum*: 'of great achievements.'

288. *Titulum*: 'the honor.'—*Jove natus*: this prophecy referred to Hercules, by whom these golden apples were afterwards carried away.

292. *Huic*: i. e. to Perseus.

293. *Longe tibi absit*: 'should be of no avail to you' against me.

297. *At quoniam . . . munus*: 'but since my friendship is lightly esteemed by you, receive a favor from me.'

298. *Parte*: 'side.'—*Medusæ ora*: 'the head of Medusa;' which turned into stone every one who looked on it.

299. *Retroversus*: 'turning his face aside;' lest he also should look on the head and be turned into stone.

301. *Juga*: 'ridges.'

305. *Requievit*: 'rested; was supported.' The mountain, which is said to have received its name from Atlas, runs across the desert of Africa. It was said to support the heavens on its summit on account of its immense height, which the ancients thought inaccessible.

306. *Hippotades*: i. e. Æolus, 'the grandson of Hippotes.'

307. *Admonitor operum*: i. e. who announces the approach of day, and thus calls upon mankind to resume their labors.

308. *Pennis*: 'wings.' When Perseus undertook his celebrated expedition against the Gorgons, he received from the gods whatever was likely to ensure his success. Pluto lent him his helmet, which had the power of making its wearer invisible; Mercury supplied him with his wings for his feet and head; from Minerva he received a buckler, which was so resplendent, that it reflected whatever object was before it; and Vulcan forged for him a short dagger in the form of a scythe, called the *herpe*.

310. *Talaribus*: 'the wings of the feet,' with which Mercury had supplied him.

312. *Æthiopum*: 'of the Ethiopians,' the inhabitants of an extensive country of Africa, situated on the south of Egypt.—*Cepheæ*: 'of Cepheus,' a king of Ethiopia, and one of the Argonauts. The vanity of Cassiope, his queen, proved to this monarch and his kingdom a source of misery and distress. Proud of her beauty, she boasted that she was fairer than Juno or the Nereids, and thus provoked Neptune to punish her insolence by deluging Ethiopia, and sending a huge sea-monster to ravage the country. In this season of distress, the oracle of Jupiter Ammon was consulted, and it was found that the only means of appeasing the anger of Neptune, was to sacrifice to the despised goddesses Andromeda, the beloved daughter of Cepheus and Cassiope. She was ordered by the oracle to be tied to a rock, and exposed to the monster, who was laying waste the country. This cruel command was accordingly carried into execution, and the innocent Andromeda was about to be destroyed, when she was discovered by Perseus.

314. *Ammon*: 'Ammon, or Hammon,' a name of Jupiter. The word signifies *sand*. When Bacchus and his army were ready to perish with drought in the desert of Libya, Jupiter is said to have appeared to them in the shape of a ram, and to have led them to a neighboring fountain. To show his gratitude for this seasonable aid, Bacchus erected a temple on the spot to his father under the name of Jupiter Ammon, or Jupiter the Sandy, in allusion to the sands of the desert. In this temple, which was about one hundred and fifty miles from Alexandria, there was for many ages a celebrated oracle.

316. *Abantiades*: Perseus, 'the descendant of Abas,' the eleventh king of Argos, and the father of Acrisius.

322. *Sæpius . . . indicat*: 'the construction is, *ne videretur nolle fateri sua delicta indicat illi sæpius instanti nomenque terræ suumque nomen*.'

324. *Quanta . . . indicat*: 'and informs him how much her mother had presumed upon her beauty.'

327. *Sub pectore possidet*: 'covers with his breast.'

334. *Hunc . . . natus*: 'If I Perseus, the son of Jupiter, should ask her of you.'

337. *Gener*: 'as your son-in-law.'

339. *Servata*: 'if she is saved from destruction.'

340. *Orant*: 'they entreat' him to rescue her.

341. *Dotale*: 'as a dowry.'

342. *Concita*: 'moving rapidly.'

345. *Quantum . . . cæli*: 'as the distance in the air, through which a Balearian sling would throw a whirled bullet.'—*Balearica*, 'Balearian.' The islands of Majorca, Minorca, and Ivica, in the Mediterranean, were called by the ancients the *Balecæres*, and were inhabited by a race of pirates, remarkable for their expertness in the use of the bow and the sling.

347. *Pedibus tellure repulsâ*: 'spurning the ground with his feet.'

350. *Jovis prapes*: 'the eagle.'

351. *Præbentem . . . terga*: 'basking in the sun.'

354. *Celeri . . . volatu*: 'descending swiftly through the yielding air.'

355. *Pressit*: 'stood on.'

356. *Inachides*: Perseus, 'a descendant of Inachus.'

366. *Bibulis*: 'wet; dripping.'

368. *Stantibus aquis*: 'in a calm.'

371. *Cum plausu clamor*: 'a shout and applause.' See Adam's Lat. Gram. Rule LIX. Obs. 5.—*Superasque deorum domos*: the air.

376. *Dis tribus . . . ponit*: 'to three gods he erects as many altars of turf.'

377. *Lævum*: 'the altar on the left hand.'

379. *Alipedi*: *Mercurio* is understood.

381. *Indotata*: 'without the dowry, or kingdom,' which had been promised to him.—*Hymenæus*: 'Hymen,' the son of Bacchus and Venus, and the god of marriages. This deity was supposed by the ancients to be present at all fortunate marriages; and to shake around

him a torch, which he is represented as always carrying in his hand; those nuptials, at which he did not attend, were consequently supposed to be a source of misery.

387. *Cephenis*: an adjective agreeing with *regis*. It seems the party went from the temple to the palace; 'and the princes of the Æthiopian monarch go into the splendid banquet:' not *Cepheni* or *Cephenum*.

394. *Ora*: the head of Medusa, one of the three Gorgons, the daughters of the sea deities Phorcys, or Phorcus, and Ceto. Of these sisters Medusa alone was subject to mortality. As a punishment for the impurity of her conduct in her temple, Minerva is said to have changed her hair into serpents, which had the property of turning all, who looked at them, into stone. As soon as Perseus had attained the age of manhood, he promised Polydectes the head of Medusa as a present, and, as is here related by Ovid, he succeeded in the arduous enterprise of obtaining it.

395. *Agcnorides*: This is the right reading; and not *Abantiades*, as in some MSS.; for Danäus, the ancestor of Perseus, derived his origin from Agēnor.

398. *Phorcydas*: i. e. the *Graia*, 'the daughters of Phorcys,' and the sisters of the Gorgons. The accounts, which the ancient mythologists have given of the Gorgons and the *Graia* are very confused and contradictory. They appear to be often spoken of as the same persons, and the description, which some poets have given of the one, is applied by other poets to the other. It seems, however, to have been the general opinion that the *Graia* were only two in number, and that they had but one eye and one tooth between them, which each of them made use of in her turn. By the assistance of the helmet, which he had received from Pluto, and which rendered him invisible, Perseus succeeded in obtaining possession of their eye, while they were passing it from one to the other, and refused to return it, till the sisters informed him where he might find the habitation of the Gorgons.

399. *Dum traditur*: 'while it is passed from one to the other.'

400. *Supposita manu*: 'by slipping in his hand between them.'

404. *Ex ipsis*: 'from their natural state.'

406. *Formam*: 'the reflection of the figure.'

409. *Pegason*: 'that Pegasus;' a winged horse, who, as soon as he had sprung from the blood of Medusa, flew to mount Helicon; where, by striking the earth with his foot, he raised the fountain Hippocrēne, which was sacred to the Muses, and has been much celebrated by the poets. After having borne Bellerophon in his conflict with the Chimæra, and materially contributed to his success, he threw his rider and flew up to heaven, where he was placed by Jupiter among the constellations.—*Fratrem*: 'his brother' Chrysaor, who sprung from the blood of Medusa, at the same time with Pegasus, armed with a golden sword. After Perseus had cut off the head of the Gorgon, he flew away with it through the air, and from the blood which dropped from it, those numerous serpents are said to have sprung, which have long infested the deserts of Libya.

BOOK V.

1. *Cephenûm medio agmine*: 'amidst the company of Æthiopians.'
Cephenûm is the gen. plural.

3. *Nec . . . clamor*: 'nor is it the shout which bespeaks nuptial festivities.'

8. *In his*: among the excitors of the tumult.—*Phineus*: he was the brother of Cepheus, to whom Andromēda had been promised in marriage, before she was exposed to the sea monster and rescued by Perseus.

15. *Servatæ*: *Andromedæ* is understood.

17. *Grave*: 'the severe.'—*Corniger*: 'horned.' Jupiter Ammon was worshipped under the form of a ram. See Book IV. verse 314. Note.

18. *Visceribus meis*: 'my bowels,' i. e. my beloved daughter, whom I love as a part of myself.—*Ponto*: 'from the sea.'

20. *Nisi si . . . nostro*: 'unless, cruel man, you now insist on the same thing, that she should perish; and will be relieved of your disappointment by my sorrow.'

27. *Nunc sine . . . pactus*: 'now permit him, who has requested her, and by whom, in my old age, I am prevented from being childless, to have what he has made his own by his services and by my promise.'

31. *Petat . . . illum*: 'is in doubt whether to aim at him, or at Perseus.'

45. *Ea . . . moveri*: 'that this tumult was made against his will.'

46. *Fratrem*: 'her brother' Perseus.

47. *Quem . . . creditur*: 'whom Limnāte, born of the river Ganges, is supposed to have brought forth in the glassy caverns of the river.'

50. *Bis . . . annis*: 'sixteen years old.'

54. *Distantia*: 'objects at a distance.'

56. *Flectentem*: sc. *Athin*.—*Cornua*: 'the ends of his bow.'

57. *Positus*: 'placed' on the altar.—*Fumabat*: 'was smoking.'

74. *Hosti*: i. e. Perseus.

76. *Expertem frustra . . . secutum*: 'who had in vain declined taking any part in the contest, and had not joined either party.'

78. *In partes*: 'to join one of the parties' in this conflict.

81. *Sanguine defectos*: 'failing from the loss of blood.'

82. *Cephenûm . . . primus*: 'first of all the nobles of Cepheus, and next to the king in rank.'

87. *Incessit*: 'inveighs against.'

92. *Plus tamen . . . superest*: although great slaughter had now been made, 'yet still greater remained to him exhausted.'

94. *Pro causâ . . . fidemque*: 'in a cause at variance with justice and faith.'

95. *Hâc . . . parte*: i. e. the side of Perseus.

98. *Bellona* : the daughter of Phorcys and Ceto, and the goddess of war. This name is often applied to Minerva.

100. *Secuti Phinca* : 'followers of Phineus.'

101. *Plura* : 'thicker.'

102. *Latus* : *Persei* is understood.

104. *In versus* : 'facing.'

106. *Chaonius* : 'of Chaonia,' a mountainous district of Epirus.

107. *Diversâ* : 'on each side of her.'

112. *Tempus* : i. e. time to pursue Molpeus.

115. *Extremâ parte* : 'from the side.'

117. *Non tamen . . . dedit* : 'but the wound was too slight to occasion death.'

119. *Cyllenide* : i. e. which he had received from Mercury, who was born on Cyllene, a mountain of Arcadia.

126. *Signum de marmore* : 'a statue of marble.'

128. *Inque petendo* : 'and in attempting to stab.'

130. *Septemplace* : 'having seven mouths.'

136. *In medio sono* : 'while he was uttering it.'

137. *Ea* : i. e. his mouth.

156. *Credensque parum* : 'and still incredulous.'

158. *Confessas* : 'in acknowledgment' of his fault.

160. *Quæcumque ea* : 'whoever she be.'

165. *Hanc animam* : 'my life.'

167. *Ait* : *Perseus* is understood.

168. *Inerti* : 'to a coward.'

173. *Phorcynida* : Medusa, 'the daughter of Phorcys.' *Phorcynis*, -idos.

175. *Flectere* : 'to turn away.'

178. *Faciesque obnoxia* : 'and his suppliant appearance.' After the defeat of Phineus, Perseus returned with his bride to Seriphos, and there turned into stone Polydectes, who had treated his mother with cruelty in his absence, and was on the point of forcing her to marry him. Anxious to return to his native land, Perseus immediately left Seriphos; but before he could reach Argos, he was induced to visit Teutamias, the king of Larissa, who was then celebrating, by the usual games, the funeral of his father. At this place the prophecy of the oracle received its accomplishment. Acrisius, who was present at the games, was inadvertently killed by a quoit thrown by his grandson, and by his death left to him, as his heir, the throne of Argos. Perseus, however, oppressed with grief and remorse, refused to succeed to the kingdom to which he was entitled, and exchanged it for Tirynthus and the coast of Argolis, where he built the celebrated city Mycenæ. In this city Perseus ended his eventful life, and here, as well as at Seriphos and in Egypt, he received, after his death, divine honors.

185. *Trinacris* : 'Trinacria,' an ancient name of Sicily.

186. *Typhoëa* : 'Typhoeus,' or, 'Typhon,' the son of Tartarus and Terra, and one of the most formidable of the Giants, who made war against the gods. The fable is, that flames of fire which proceeded from his mouth, and the horrid yells which he uttered, excited at

first so much fear among the deities, that they assumed different shapes to facilitate their escape from the Giant; but Jupiter at length tore the island of Sicily from the continent, and buried him beneath it.

188. *Ausonio Peloro*: i. e. the promontory Pelōrus, which is situated near the coast of Ausonia, or Italy.

189. *Læra*: *manus subjecta est*, understood.—*Pachyne*: ‘Pachynus,’ or, as it is now called, Passāro, a promontory at the south-east corner of Sicily.—*Lilibæo*: ‘by Lilibæum,’ or, as it is now called, Coco, a promontory of Sicily, near which was a celebrated town of the same name.

192. *Remoliri*: ‘to throw off.’

194. *Rex silentium*: Pluto.

201. *Erycina*: ‘Venus,’ so called from Eryx, a steep mountain of Sicily, on which she had a temple.

202. *Natum volucrum*: Cupid, who is always represented with wings.

206. *Cui triplicis . . . regni*: ‘to whom fell the last portion of the universe divided into three parts.’

209. *Tartara quid cessant*: ‘why should the infernal powers be exempted.’

210. *Agitur*: ‘is at stake.’

214. *Abcessisse mihi*: ‘defy my power;’ i. e. have made a vow of perpetual celibacy.—*Cereris filia*: Proserpine, or, as she was called by the Greeks, Persephōne, daughter of Jupiter and Ceres.—*Virgo erit*: ‘will remain unmarried.’

216. *Pro socio . . . regno*: ‘if I have any influence with you for promoting the interests of our joint kingdom.’

217. *Patruo*: ‘to her uncle,’ Pluto.

220. *Magis audiat*: ‘is more obedient to.’

223. *Hennæis a mænibus*: ‘from the walls of Enna;’ a town situated in the middle of a beautiful plain in Sicily; its modern name is Castro Janni.

224. *Caÿstros*: ‘Caÿster;’ a river of Ionia, famous for the number of swans that frequent it; Greek nominative.

228. *Frigora dant*: ‘preserve a coolness around it.’—*Humus*: sc. *fundit*.

231. *Studio*: ‘earnestness.’

233. *Rapta*: ‘seized.’

236. *Orâ*: ‘part, or edge.’

244. *Palicorum*: ‘of the Palici or Palisci;’ the sons of Jupiter and Thalia, or, as she is called by others, Ætna, one of the Nereides. They were born deep in the earth; and two small lakes were formed at the openings made for them to come out of the ground.—*Ruptâ ferventia terrâ*: ‘boiling up where the earth had burst open.’

245. *Bacchiadæ*: a people descended from Bacchia, the daughter of Dionysius, who, when they were banished from Corinth, settled in Sicily and built Syracuse, a maritime city with two harbors of different sizes.—*Bimari . . . Corintho*: from Corinth, a city situ-

ated on the isthmus of the Peloponnēsus, with the Ægean sea on one side, and the Ionian sea on the other side of it.

247. *Est medium Cyanes*: 'there is, between Cyane.'—*Pisæ Arethusa*: 'Pisean Arethusa;' the daughter of Oceanus and one of the nymphs who attended Diana. To save her from Alpheus, who was pursuing her, Diana changed her into a fountain, and when the god mingled his streams with hers, she opened for her a secret passage under the earth, so that the waters of Arethusa appeared again in the island of Ortygia near Syracuse. Still, however, Alpheus followed her, and rose also with her in Ortygia. The epithet *Piscan* is applied to Arethusa from Pisa, a town of Elis, on the river Alpheus.

248. *Quod . . . aquor*: 'which is confined within narrow limits by promontories.'

252. *Roganda*: sc. *Proserpina*: 'she should have been asked for;' i. e. of her mother.

254. *Anapis*: a river of Sicily.

255. *Exorata*: 'entreated.'

261. *Cratere*: 'chasm.'

263. *Jura*: 'privileges; rights.'

267. *Pati flexus*: 'become flexible.'

268. *Primaque . . . liquescunt*: 'all her more slender parts are dissolved into water before her other parts.'

275. *Filia*: i. e. Proserpine.

279. *Pinus*: 'torches of pine.'

283. *Oraque . . . fontes*: 'no fountains had wet her mouth.'

287. *Dulce*: 'a pleasant drink.'—*Tostâ . . . polentâ*: 'which she had before brewed from parched barley.'

290. *Parte*: a part of the liquor.

297. *Aptumque . . . habet*: 'and has a name given him adapted to his color.' He was changed to an evet, or *stellio*, which signifies 'starred,' or speckled.

302. *Ni mutata*: Cyâne had been changed to a fountain by Pluto, for attempting to stop him in his flight with Proserpine.

308. *Tanquam . . . scîsset*: 'then as though she had at length discovered that her daughter had been carried off.'

317. *Fallere depositum*: 'to refuse any produce from whatever was committed to them.'

319. *Primis in herbis*: 'as soon as it springs up.'

324. *Alpheias*: 'Arethusa;' called *Alphean* from being beloved by Alpheus.—*Eleis undis*: 'from her waters that flow from Elis.'

328. *Violenta*: 'rash.'

329. *Nihil*: i. e. no punishment.

333. *Hos . . . sedem*: 'I Arethusa now have this for my abode, this for my home.'

334. *Serva*: 'preserve to me.'

335. *Mota . . . sim*: 'why I am removed from the place of my birth.'

338. *Melioris*: 'more cheerful.'

347. *Utque . . . amentia*: 'and when her stupor was banished by excessive grief.'

350. *Invidiosa* : i. e. desirous of exciting indignation against Pluto.
 354. *Quòd nostro . . . partu* : 'because I am her mother.'
 356. *Sì reperire . . . certius* : 'if to be assured of her loss is to find her.'
 357. *Quòd rapta, feremus* : 'we will put up with her being forcibly carried off.'
 363. *Nobis pudori* : 'a disgrace to us.'
 364. *Ut desint cætera* : 'suppose other recommendations wanting' to Pluto.
 367. *Discidii* : 'of their separation.'
 370. *Cereri certum est* : 'Ceres is resolved.'
 371. *Jejunia solverat* : 'had eaten something.'
 373. *Panicum pomum* : 'a crimson apple;' i. e. pomegranate.
 376. *Ascalaphus* : Ascalaphus, the son of Achëron and Orphne, having testified that he saw Proserpine eat seven grains of a pomegranate in Pluto's garden, was changed by her into an owl.
 379. *Reditum . . . ademit* : 'deprived her of the power of returning.'
 380. *Erebi* : 'of the infernal regions.' Erëbus was the son of Chaos and Darkness; and being one of the principal deities in the kingdom of Pluto, his name is sometimes used to signify the infernal regions.—*Profanam* : 'unclean,' profaning sacred places.
 381. *Phlegethontide* : 'of Phlegethon;' a river in the infernal regions, the waters of which were said to be burning.
 383. *Sibi ablatus* : 'no longer retaining his natural form.'
 384. *Inque caput . . . unguis* : 'his head becomes of a disproportionate size, and his nails are turned into long and crooked claws.'
 388. *Fratris* : the genitive case, governed by the adjective *medius*.
 392. *Facies* : 'the appearance.'
 395. *Victis* : dissipated by his rays.

BOOK VI.

NIOBE, the daughter of Tantälus, passed the early part of her life in Sipylus, a city of Lydia. She married Amphion, king of Thebes, and had seven sons and seven daughters, of whom she became so proud as to think herself superior to Latōna and her children, Apollo and Diana. To punish her insolence, Latōna caused the death of her children. Niöbe, in her grief, wept herself to death, and was changed into stone over their tomb.

1. *Illam* : i. e. Arachne, the daughter of Idmon, a dyer of Colöphon, a town of Ionia. Vain of her skill in needlework, she gave a challenge to Minerva, the goddess of the art; and, having been surpassed by her in the trial, she was so stung with envy and vexation, that she immediately hanged herself, and, while suspended by the cord, was changed by her successful rival into a spider.

2. *Mæoniam* : 'Lydia.'
3. *Popularis Arachnes* : 'of Arachne, her countrywoman.'
4. *Minoribus* : 'less arrogant.'
5. *Multa dabant animos* : 'many circumstances conspired to make her vain.'—*Conjugis artes* : 'the skill of her husband.' Amphion, the son of Jasius, king of Orchomēnos. There was another and a more celebrated ancient of this name, who was the son of Jupiter, and who is often confounded by the poets, and is in this history by Ovid, with the son of Jasius. That Amphion was the son of Jupiter and Antiōpe, and was celebrated for his skill in music. He is said to have moved stones, and raised the walls of Thebes, by the sound of his lyre.
10. *Sata Tiresiā Manto* : 'Manto, the daughter of Tiresias.' This Tiresias was a celebrated prophet of Thebes; and his daughter inherited from him the art of divination. She is sometimes called *Daphne*.
11. *Motu* : 'impulse.'
12. *Ismenides* : 'ye women of Thebes, living near the river Ismēnus.'
19. *Phrygiis* : 'Phrygian.' Phrygia, a country of Asia Minor, was remarkable for the skill of its inhabitants in needlework, and the rich garments which they sent to other countries.
23. *Auditos* : 'of whom you have only heard.'—*Visis* : 'to those deities, whom you have seen.'
27. *Pleiadum soror* : i. e. Taygēta or Taygēte, one of the Pleiades, or daughters of Atlas.
29. *Socero* : 'as my father-in-law.'
31. *Commissa* : 'built.'
38. *Nescio quo* : 'I know not whom,' i. e. a man unknown to fame.—*Cæo* : 'of Cæus;' one of the Titans.
43. *Hospita . . . undis* : 'thou wanderest about as a stranger over the earth, and I in the sea.' Delos said this.
45. *Uteri . . . nostri* : 'this is but a seventh part of my offspring.'
50. *Fingite . . . meorum* : 'suppose some part of this multitude of my children may be taken from me.'
53. *Quo* : sc. *exiguo numero* : 'by which small number.'—*Turbā . . . ab orbā* : 'how far does she differ from one destitute of children.'
57. *Dea* : i. e. Latona.
59. *Animosa* : 'proud.'
61. *Cultis aris* : 'from altars adorned for my worship.'
64. *Tantalus* : Niobe, 'the daughter of Tantalus.'
66. *Paternam* : 'like that of her father;' who is said to have divulged the secrets of the gods after he had been admitted to their banquets.
68. *Pænæ mora longa* : 'any delay of our vengeance seems long.'
77. *Ismenos* : the names of Niobe's seven sons were Ismēnus, Sipy-lus, Phædimus, Tantalus, Alphēnor, Damasiethon, and Ilioneus.—*Sarcina* : 'care; burden.'
82. *Armo* : *equi sui* is understood.

84. *Præcius imbris* : 'foreseeing an approaching shower.'
 85. *Rector* : sc. *navis*.
 90. *Per colla* : 'over the neck' of his horse.—*Admissa* : 'stretched out for running.'
 94. *Nitidæ* : 'shining;' i. e. with the oil, with which wrestlers were accustomed to anoint themselves.
 99. *Suprema* : 'for the last time.'
 105. *In hamis* : 'on its barbed point.'
 108. *Quâ crus . . . poples* : i. e. in the knee.
 114. *Non profectura* : 'which were not about to avail any thing.'
 122. *Potuisse* : 'that it was possible to happen.'
 127. *Latois* : 'of Latona.'
 128. *Resupina* : 'with a vain and lofty air.'
 129. *Invidiosa suis* : 'an object of envy to her people.'
 136. *Efferor* : 'I am myself carried to my grave.'
 144. *Inposito fratri ore* : 'with her face laid upon her brother.'
 147. *Oraque non pressit* : 'and did not shut her mouth.'
 158. *Nihil vivi* : 'no appearance of life.'
 164. *Patriam* : i. e. to *Sipylus*, the capital of *Lydia*.
 165. *Liquitur* : 'dissolves.'—*Lacrymas manant* : 'shed tears;' marble, when damp, is covered with small drops of water resembling tears.

TEREUS, PROCNE, PHILOMĒLA: Tereus was a king of Thrace, and the son of Mars. Having assisted Pandion, king of Athens, in a war with some of the neighboring states, he received from his monarch his daughter Procne, or Progne, as his wife, and carried her with him to his own kingdom. The separation of Procne from her sister Philomēla was, however, so painful to the new queen, that she requested her husband to return again to Athens, and bring her beloved sister to Thrace. Tereus accordingly undertook the voyage, and returned in safety with his charge. But instead of taking Philomēla to her sister, he confined her in a lonely castle; and cruelly cut out her tongue, that she might not disclose his treacherous treatment. Procne, deceived by Tereus, imagined for some time that her sister had died on her journey; but was at length made acquainted with the truth, by a piece of tapestry, which Philomēla found the means of secretly conveying to her, and which contained the history of her sufferings and of her husband's guilt. Concealing her resentment, she waited for the execution of her revenge till the celebration of the orgies of Bacchus, when she had the liberty of wandering from home, and exercising, without control, all manner of violence. As soon as the rites began, she hastened to deliver her sister from her confinement, and conducted her secretly to her husband's palace. Here, while concerting together upon the means of avenging on Tereus their mutual injuries, Itys, her son, came into the apartment, and the sight of him suggested to her the dreadful act related in the following lines.

166. *Quid possit* : 'what she could do.'
 170. *Salutem attulit* : 'saluted.'
 182. *Gangetica* : of India, the country of the river Ganges.

187. *Lateri* . . . *adhæret* : i. e. between the side and the breast.
 193. *His mensis* : 'this feast.'
 194. *Patrii* . . . *viro* : 'pretending to celebrate a sacred rite, in the manner of her country, at which it was lawful for but one man to be present.'
 200. *Suæ* . . . *cladis* : 'desirous herself to announce the murder she had committed.'
 204. *Itys* : 'of Itys.' The genitive case.
 207. *Thracius* : 'the Thracian king.'
 213. *Cecropidum* : the two sisters, who, as Athenians, were of the country of Cecrops.
 214. *Altera* : Philomēla, who was turned into a nightingale.
 215. *Altera* : Procnē, having now become a swallow.
 216. *Signataque sanguine* : both the nightingale and the swallow have reddish marks upon their feathers.
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BOOK VII.

JASON ET MEDĒA. JASON was the son of Æson and Alcimēde. The education of this hero was intrusted to the centaur Chiron, who continued to instruct him in every branch of science, till he was commanded by an oracle to return to Iolchos, his native country, the sovereignty of which had been usurped by Pelias, his uncle. The wisdom, courage, and popularity of Jason filled the mind of Pelias with fear and envy; and in order to remove or destroy the object of his jealousy, he urged him to undertake an expedition against Æetes, the king of Colchis, for the avenging of the death of Phryxus, and the recovery of the golden fleece which Æetes had taken from Phryxus, after he had murdered him. The brave and enterprising Jason readily accepted the proposal of Pelias; and, having assembled a select band of heroic companions, he set sail for Colchis.

1. *Minyæ* : Jason and his companions. This name is applied to these heroes, either because they were descended from Minyas, a king of Orchomēnos, or because the inhabitants of Iolchos consisted principally of a colony from that king's dominions.—*Pagasæa puppe* : i. e. in a ship built by Argo at Pagasæ, a town of Magnesia in Macedonia. This ship, called *Argo*, after its builder, gave to Jason and his companions the name of *Argonauts*.

3. *Phasidos* : Phasis is a large river of Colchis, rising in the mountains of Armenia; its modern name is Faoz.

5. *Lex* : the conditions on which Æetes engaged to restore the fleece. These conditions were most formidable. Jason was to tame bulls, which breathed flames, and which had feet and horns of brass. With these bulls he was to plough a field sacred to Mars, and sow in it the teeth of a serpent, from which a number of armed men would arise, whom he was to overcome. He was also to kill a monstrous

dragon, that constantly guarded the tree on which the golden fleece was hung.

6. *Concipit validos . . . ignes*: 'the daughter of Æetes conceives an ardent passion.' Medæa, having formed an attachment to Jason as soon as he arrived at her father's court, engaged to assist him in his enterprise with all the magical arts of which she was possessed, on the condition that he should allow her to return with him to Thessaly.

9. *Jugis*: 'on the hills.'

11. *Vulcanum*: 'fire.' Fig. Metonymy.

14. *Terrenâ . . . soluti*: 'flints, or limestones, softened in an earthen furnace, or kiln.'

15. *Concipiunt ignem*: 'grow hot; take fire.' The allusion is to the slacking of quick-lime.

18. *Truces : tauri* is understood.

20. *Bisulco*: 'cloven.'

26. *Insuctum*: 'unused to the plough.'

27. *Implent*: 'fill' his ears.

33. *Fæto*: 'fruitful; prolific.'

36. *Hæmonii juvenis*: 'of the Hæmonian, or Thessalian youth;' i. e. Jason.

37. *Pelasgi*: i. e. his companions the Greeks. The Pelasgi were originally a people inhabiting Argolis, or Pelasgia, in the Peloponnesus; but as they frequently removed from one part of Greece to another, they caused all the Greeks indiscriminately to be called Pelasgi.

38. *Ipsa*: Medea 'herself.'

41. *Gramina*: the poisonous 'herbs.'—*Carmen auxiliare*: 'an auxiliary charm.'

46. *Achivi*: 'the Greeks;' Jason's friends.

51. *Lethæi*: 'causing sleep or forgetfulness.' Lethe is a river in the infernal regions, the waters of which occasion a forgetfulness of the past in all who drink of them.

54. *Ignatos*: 'strangers' to sleep.

66. *Hoc possunt : sc. afficere*; 'can do so much.'

69. *Dissimilem*: unlike the mind of Jason, undutiful towards her own aged parent, whom she had betrayed and forsaken.

70. *Non . . . confessa*: 'yet not acknowledging any such compunction.'

72. *Transcribere*: 'to transfer.'

73. *Hecate*: the powerful goddess of magic and enchantments, said by some mythologists to be the same as Proserpine; who was called Luna in heaven, Diana on earth, and Hecate in the infernal regions. Hence she is sometimes termed *Triformis*.

76. *Non . . . tuis*: 'without diminishing the number of your years.'

79. *In plenos . . . somnos*: 'thrown into a profound sleep by her incantation.'

86. *Intinctas : sc. faces*; 'when dipt.'

94. *Pruinas*: 'frozen dew; hoar frost.'

96. *Mortari*: 'in a mortar.' Most editions have *mortali*: but this is the reading of Burmann and of Minellius: the abl. of *mortare*.—*Barbara*: 'the foreigner;' i. e. Medæa.

97. *Arenti ramo . . . olivæ*: 'with a branch of the peaceful olive, which had been a long time dry.'

112. *Et olim . . . annos*: 'and remembers that he was such formerly, before he was forty years old.' After this restoration of Æson to the vigor of youth, Medæa, in order to revenge the injuries which Jason had received from Pelias, prevailed on his daughters to attempt a similar renovation on their father. By her direction, they drew the blood from his veins, and cut his body in pieces; his limbs were then put into a caldron of boiling water; but the artful enchantress refusing her promised assistance, his flesh was consumed, and his unfortunate daughters had to deplore the cruel death of their father. The harmony, in which Medæa afterwards lived with Jason, was at length interrupted. Forgetting the great obligations and the fidelity which he owed to her, Jason forsook Medæa, and married Creûsa or Glauce, the daughter of Creon, king of Corinth. His injured wife immediately resolved on revenge, and by means of her magical arts, she set fire to the palace of Creon, and destroyed him and his daughter in the flames. The exasperated Jason hastened to punish the enchantress, but when he appeared in her presence, after reproaching him for his ingratitude, she murdered before his eyes two of their children, and then fled through the air in a chariot drawn by two dragons to Athens. Here she married the king Ægæus, by whom she had a son called Medus. After having attempted to poison Theseus, she was obliged to fly from Athens, and passed the remainder of her days with her son, in that part of Asia which bears his name. It is, however, said by some mythologists, that she was at length reconciled to Jason, and died at Colchis.

114. *Æacus*: Æacus was the son of Jupiter and Ægina. He was king of Cænopia, which he called Ægina, after his mother. It is an island in the Saronic Gulf, in sight of Athens. A pestilence, sent by Juno, having destroyed the inhabitants of Ægina, Æacus entreated his father Jupiter either to restore his people or to take his own life. And, seeing a great multitude of ants in a hollow tree, he besought Jupiter to give him as many citizens as there were ants. Jupiter immediately changed the ants into men, who were called *Myrmidons*, which in Greek signifies *ants*. Æacus tells this story to Cephælus.

116. *Dictas a pellice*: 'named for her rival.'

117. *Mortale*: 'natural; proceeding from natural causes.'

119. *Quæ*: i. e. the medical art.

127. *Temerâsse*: 'to have corrupted, or infected.'

132. *Lanigeris gregibus*: 'from the sheep.'

134. *In pulvere*: 'in the dusty race.'

135. *Degenerat palmas*: 'dishonors his victories.' *Degenerare*, when it governs an accusative, signifies much the same with *dehonestare*.

141. *Illâ*: *corpora* is understood.

148. *Trepidisque . . . patent* : 'and the mouth, dry with the throbbing veins, is opened wide.'

153. *Moderator* : 'a physician.'

154. *Artes : medicinæ* is understood.

158. *Indulgent animis* : 'they follow their inclinations,' i. e. when they see that the disease must end in death.

163. *Alius . . . illas* : 'and yet another drinks these waters.'

171. *Lassaque . . . motu* : 'and rolling their weary eyes with their last motion.'

172. *An, quod . . . meorum* : 'were not my sentiments what they ought to be, to hate life, and to wish to share the fate of my subjects?'

184. *Concipit* : 'makes.'

189. *Subjectos* : 'applied to it.'

190. *Fibra . . . prodiderat* : 'the entrails too, affected with the disease, had lost all signs of the truth, and the warnings of the gods.' The ancient soothsayers professed to foretell future events by inspecting the entrails of beasts offered in sacrifice.

193. *Foret invidiosior* : 'might cast a greater reproach on the gods.'

199. *Indotata* : 'without the customary presents.' The ancients burnt their dead in their ornaments, and with such presents as the relations made for the occasion.

203. *Nec locus . . . ignes* : 'there is neither sufficient room for graves, nor sufficient wood for funeral piles.'

209. *Quod das . . . omen* : 'and I receive as a pledge the omen which you give me.'

211. *Dodonæo* : 'brought from Dodōna;' a town of Thesprotia in Epirus, built by Deucalion after the deluge. Near this city there was a wood sacred to Jupiter, the oaks of which are said to have been oracles, and to have foretold future events.

212. *Frugilegas formicas* : 'grain-gathering ants.'

227. *Crescere caput* is understood.

231. *Damno . . . visa* : 'when I awake, I blame my dream.'

234. *Somni* : 'to be but the illusions of a dream.'

235. *Telamon* : the son of Æacus. Having accidentally slain Phocus, his brother, by a quoit, he fled from his native country to Salāmis, where he married Glauce, the daughter of Cychreus, the king of the island, at whose death he succeeded to his throne. He accompanied Jason, as one of the Argonauts, and was for some time armor-bearer to Hercules.

242. *Myrmidonas* : 'Myrmidons;' a word derived from the Greek, signifying ants. See note on verse 114.

According to some of the ancient writers, the Myrmidons received their name from Myrmidon, the son of Jupiter and grandfather of Ægīna. That nation inhabited the southern borders of Thessaly, and distinguished themselves under Achilles in the Trojan war.

BOOK VIII.

1. *DÆDALUS* was the son of *Eupalāmus*, a descendant of *Erechtheus*, king of Athens. He was early distinguished for his great skill in the mechanical arts, and lived in high reputation at Athens, till, instigated by envy, he murdered *Talus*, his sister's son; and was obliged, by the discovery of his crime, to fly to the court of *Minos*, the king of *Crete*, who was then at war with the Athenians. Here he met with a favorable reception, and in return for the kindness of the king, he made for him the celebrated labyrinth, which was afterwards the habitation of the *Minotaur*. At length, however, he incurred the displeasure of *Minos*, and was imprisoned by him, with his son *Icārus*, in the labyrinth, which he had constructed.

3. *Terras . . . obstruat*: 'although *Minos* may block up sea and land.'

7. *Naturamque novat*: 'and contrives a novelty in nature.'

13. *Alces*: wings of birds.

15. *Ore reudenti*: 'with smiling countenance.'

25. *Helicen*: 'Helice,' a name of the constellation *Ursa Major*, derived from *Helice*, a city of *Arcadia*, in which *Callisto* is said to have been born.—*Orionis*: 'of *Orion*;' one of the most splendid constellations in the heavens, which received its name from *Orion*, a celebrated Giant.

35. *Hos*: i. e. *Dædalus* and *Icarus*.

39. *Samos*: an island in the *Ægean* sea, sacred to *Juno*, who is said to have been born in it.—*Delos*, *Paros*: two of the *Cyclādes*.

40. *Lebynthos*: an island in the *Ægean* sea near *Patmos*.—*Calymne*: an island near *Lebynthos*.

46. *Remigio*: his wings.

48. *Quæ*: sc. *aqua*: the *Icarian* sea, a part of the *Ægean*, near the island *Mycōne*.

53. *Tellus*: the island *Icāros*.

57. *Unica tunc volucris*: 'the only bird of the kind at that time.' This was *Talus*, the nephew of *Dædalus*, now recently changed into a partridge.

58. *Longum crimen*: 'a severe reproof.'

63. *Traxit in exemplum*: 'followed as an example;' i. e. took the hint of a mechanical invention from the back-bone of a fish.

65. *Primus . . . vinxit*: i. e. he first invented the instrument called a pair of compasses.

69. *Lapsum*: 'that it was an accidental fall.'

73. *Nomen*: i. e. *Talus* or *Perdix*, a partridge.

PHILEMON ET BAUCIS. *Jupiter* and *Mercūry*, when travelling over the earth to learn the dispositions of men, were hospitably entertained by *Philēmon*, a poor *Phrygian*, and his wife *Baucis*. As a reward for their hospitality, *Jupiter* converted their cottage into a magnificent temple, and made them the priests of it. They lived to a very great age, and were then changed into two trees before the temple.

78. *Ait*: *Lelex* is understood; a king of a small nation in Megära, called after him Lelëges. He relates this story in reply to an irreverent speech of Pirithöus.

87. *Seræ*: 'bolts.'

99. *Tepidum cinerem dimovit*: 'she opened the warm embers.'

100. *Hesternos*: 'which had been burning the day preceding.'

103. *Minuit*: 'broke them.'

106. *Sordida terga suis*: 'a dingy chine of bacon.'

112. *Artusque . . . accipit*: and is set before them, that they may wash and refresh their feet in it.

117. *Non indignanda*: 'well agreeing with.'

120. *Clivum sustulit*: sc. *mensæ*; 'corrected the unevenness of the table.'

121. *Mentæ*: 'mint; sweet herbs.'

122. *Bicolor . . . bacca*: 'olives,' a fruit sacred to Minerva.

123. *Fæce*: 'pickle.'

124. *Lactis massa coacti*: 'new cheese.'

128. *Quâ cava sunt*: 'on the inside.'—*Flaventibus . . . ceris*: 'rosined over.'

130. *Nec longæ senectæ*: 'of no great age.'

135. *Super omnia . . . boni*: 'above all were added welcoming looks.'

142. *Custodia*: 'the guardian.' In an early period of the Roman republic, the Gauls under Brennus attempted to take possession of the Capitol during the darkness of night, and would have effected their purpose, if the Roman guards had not been awakened by the noise of some geese, which the besiegers had disturbed: from this circumstance, geese were held in high estimation by the Romans, and almost every house had them as its protectors.

158. *Furcæ*: the forked stakes, or posts, of their cottage.

159. *Adopertaque . . . tellus*: 'and the ground within is covered with a marble floor.'

169. *Vota fides sequitur*: 'the accomplishment follows their wishes.'

171. *Locique . . . casus*: 'and were beginning to recount the history of the place.'

177. *Tyanæus incola*: 'the inhabitants of Tyäna,' a town of Cappadocia.

178. *Truncos: factos* is understood.

181. *Ponensque recentia*: 'and placing fresh garlands there myself.'

182. *Coluëre*: 'honored' the gods.

BOOK IX.

MORS HERCULIS. Hercüles was the son of Jupiter and Alcēmēna, and the most illustrious hero of antiquity. Fated from his birth to be subservient to the will of Eurystheus, a jealous and cruel king of

Argos and Mycēnæ, he was exposed by him to innumerable dangers, and compelled to undertake the perilous enterprises, which have been denominated *the twelve labors* of Hercūles. After these and many other dangers, which the enmity of Juno brought upon him, had been successfully encountered, Hercūles went to Calydon to the court of Cēneus, king of Ætolia, and became one of the suitors of his daughter Dejanīra, who had been promised in marriage to the hero, who should overcome his rivals. Achelōūs alone was willing to contend with him for the prize, in the contest which ensued; but finding himself inferior to his opponent in strength, he had recourse to stratagem, and changed himself, first into a serpent, and then into an ox. While wrestling with him in the latter shape, Hercūles wrung off one of his horns; and the loss so filled Achelōūs with shame and humiliation, that he submitted to his adversary, and was immediately changed into a river. To console him for this defeat, the horn, which he had lost, was taken up by the Naiādes, and filled by the goddess of Plenty with the fruits of autumn, and received the name of *Cornucopia*, or the Horn of Plenty. Returning from Ætolia in triumph with his bride, Hercūles was stopped in his course by the swollen streams of the Evēnus; and was induced to commit Dejanīra to the care of the Centaur Nessus, who engaged to carry her in safety to the other side of the river. No sooner, however, had he arrived with her on the opposite bank, than he began to abuse his trust, and to treat with cruelty his charge. Alarmed by her cries, Hercūles aimed a poisoned arrow at the perfidious centaur, who, wounded and dying, gave Dejanīra a garment dipped in his blood, which he pretended had the power of recalling the affections of her husband, if ever they should become estranged from her. Dejanīra received the gift, and after having been joined by her husband, accompanied him to the court of Ceyx, king of Trachinia.

1. *Medii . . . temporis*: 'of the intervening time,' i. e. between the shooting of the Centaur and the events now to be related.

2. *Novercæ*: of Juno, his stepmother.

3. *Æchaliā*: 'Æchalia;' a town in the Peloponnēsus, destroyed by Hercūles, because Eurȳtus, its king, had refused him Iōle, his daughter, after he had pledged himself to give her to him.—*Cenæo*: 'of Cēne,' a town on the coast of Laconia, sacred to Jupiter.

7. *Amphitryoniaden*: Hercūles. Amphitryōn, a Theban prince, was the husband of Alcēmēna, the mother of Hercūles.—*Iōles ardore*: 'by an attachment to Iōle.'

8. *Veneris*: 'passion.'

15. *Omnibus*: 'to all other expedients.'

17. *Defecto . . . amori*: 'to alienated affection.'

18. *Lichæ*: 'to Lichas;' a servant of Hercūles, who, for delivering to him the poisoned garment, was afterwards thrown by his master into the Eubœan sea, where he was changed into a rock.—*Luctus . . . suos*: 'the cause of her future sorrow.'

21. *Lernæa . . . Echidnæ*: of the Hydra, which infested Lerna, a country of Argōlis, and which Hercūles destroyed. This monster had seven huge heads, as soon as either of which was cut off, two

others immediately grew up in its place; but *Hercules* commanded his friend *Iolas* to burn with a hot iron the root of every head as he knocked it off; and thus in the end triumphed over the *Hydra*. After it was slain, he dipped his arrows in its blood, and it was with one of these arrows that he wounded *Nessus*. The destruction of this monster was the *second* labor of *Hercules*.

22. *Primis*: 'just kindled.'

39. *Cladibus pascere nostris*: 'glut thyself with my misery.'

46. *Busirin*: *Busiris*, the son of *Neptune*, and king of *Egypt*, who sacrificed every foreigner that entered his dominions, and who was slain by *Hercules*.—*Parentis*: *Terræ* is understood.

47. *Antæo*: '*Antæus*,' the son of *Neptune* and *Terra*, an immense and cruel Giant, who slew all his competitors, whom he overcame in wrestling. Every time he touched the earth, he received from it renewed strength; so that in his struggle with him, *Hercules* was obliged to lift him up in the air, and strangle him in his arms.—*Pastoris Iberi*: i. e. of *Geryon*, a monster represented by the poets as having three heads and three bodies. In his dominions in *Spain*, he had immense herds of oxen, which he fed on human flesh; and which were guarded by *Orthos*, a dog with two heads, and a dragon with seven heads. These, with *Geryon*, their cruel master, were slain by *Hercules*, and this achievement is considered his *tenth* labor.

48. *Cerbere*: '*O Cerberus*.' The dragging of this monster from the infernal regions, was the *last* labor which *Eurystheus* imposed on *Hercules*.

49. *Vosne manus*: 'did you, O my hands.'—*Validi tauri*: 'of the mighty bull;' which, vomiting fire and flames, laid waste the island of *Crete*, and which was brought alive by *Hercules* into the *Peloponnæsus*. This exploit formed his *seventh* labor.

50. *Elis*: *Augias*, a king of *Elis*, had an immense stable, in which three thousand oxen and as many goats were constantly confined, and which had not been cleaned for thirty years. To remove this accumulation of filth formed the *fifth* labor of *Hercules*; and this arduous work the hero accomplished, by changing the course of the river *Alphæus*, and making it pass through the stable. *Augias*, however, proved himself unworthy of this important service. He refused *Hercules* the reward he had promised him, and so provoked his benefactor, that he plundered his city, and drove him from his kingdom.—*Habet*: 'witnessed.'—*Stymphalides undæ*: the river and lake of *Stymphalus* in *Arcadia*. These waters were long infested by a number of huge and voracious birds, which preyed on human flesh, and almost depopulated the neighboring country. The destruction of these carnivorous animals was the *sixth* labor of *Hercules*, and was successfully accomplished.

51. *Partheniumque nemus*: a grove and mountain of *Arcadia*, on which, after pursuing it a year, *Hercules* at length caught a stag, famous for its incredible swiftness, its brazen feet, and its golden horns. This wearisome chase was the hero's *third* labor.

52. *Thermodontiaco*: 'of the river *Thermōdon*.' The country contiguous to this river was inhabited by the *Amazons*, a celebrated

race of female warriors. The *ninth* labor assigned to Hercûles was to subdue these ferocious women, and to bring to Eurystheus the girdle of Hippolyte, their queen. In this enterprise also the hero was successful, and afterwards gave the conquered queen of the Amazons in marriage to Theseus, who had assisted him in the conflict.

53. *Poma* : i. e. the golden apples, belonging to Juno, and placed in a garden kept by the Hesperides, the daughters of Hespêrus, the brother of Atlas. To render these precious fruits secure from violence, the entrance to the garden, in which they grew, was guarded by an immense dragon, which never slept. To accomplish the *eleventh* enterprise assigned to him, Hercûles attacked and slew this dragon, and carried to Eurystheus the golden apples, which, however, were afterwards taken to their former place of preservation by the goddess Minerva. According to the statement of some mythologists, Hercûles employed Atlas to gather these apples, and it was whilst he was thus engaged, that he supported the heavens on his shoulders.

55. *Aper* : i. e. a wild boar of prodigious size, which ravaged the neighborhood of Erymanthus, and which Hercûles caught and brought alive to Eurystheus, who was so terrified at the sight of it, that he hid himself for several days in a brazen vessel. In this, his *fourth* labor, Hercûles destroyed the Centaurs, by whom he had been attacked.

57. *Thracas equos* : these were the horses of Diomêdes, a king of Thrace, which were fed by their barbarous master on human flesh. It was the *eighth* labor of Hercûles to destroy this cruel tyrant, and after having accomplished his purpose, he gave him to his own horses, to be devoured by them.

60. *Moles Nemeæa* : i. e. a huge lion, which ravaged the country around Nemæa, a town of Argôlis, and which no darts could wound. Hercûles pursued him to his den, sprang upon him, and squeezed him to death in his arms. This enterprise was the *first* labor of the hero, and ever after it he constantly wore the skin of the slain beast.

67. *Altum . . . Ceten* : 'lofty mount Ceta.'

72. *Irascentem* : 'venting his rage against.'

76. *Sagittas* : 'your arrows.' In the tenth year of the Trojan war, it was declared by an oracle, that the city never could be taken without these arrows of Hercûles. Philoctetes, the son of Pæan, to whose care they had been committed by the dying hero, was accordingly prevailed on to repair with them to the Grecian camp, and the ruin of Troy was effected. After the war was ended, Philoctetes set sail for Italy, and settled in Calabria, where he built a town called Petilia.

77. *Jubes Pæante satum* : sc. *O Hercules* ; 'you order, O Hercûles, that the son of Pæan ;' i. e. Philoctetes.—*Flamma subdita* : 'the pile was set on fire.'

79. *Nemeæo vellere* : 'with the skin of the Nemæan lion.'

80. *Clavæ* : 'on your knotted club,' the instrument with which many of his achievements were performed, and which he always carried in his hand.

84. *Securos* : 'apparently insensible.'

87. *Nostra voluptas*: 'pleasing to me.'
 91. *Datur hoc*: 'this concern is manifested on account of.'
 101. *Data prœmia nolet*: 'and should be unwilling that rewards be given him.'
 103. *Visa est . . . Jovis*: 'seemed to bear the other remarks with no ill grace, but the latter part with an offended look.'
 109. *Vestigia*: 'the likeness.'
 112. *Tirynthius*: Hercûles was so called because he generally resided at Tirynthus, a town of Argôlis.

BOOK X.

2. *Ciconum*: 'of the Cicônes,' a people of Thrace.—*Hymenæus*: Hymen attends the marriage of Orpheus and Eurydice, but not with auspicious omens.

3. *Orphœa*: 'of Orpheus,' a son of the Muse Calliôpe and Cœger, or, according to others, Apollo. Soon after he was born, he received a lyre from Apollo or Mercury, with which, aided by the harmony of his voice, he is said to have animated and charmed all nature. The beasts of the forests grew tame in his presence, the current of rapid rivers was arrested, furious tempests were calmed, and trees, rocks, and mountains, followed him from place to place to listen to his song.—*Rogatur*: 'is invoked.' At the marriages of the ancient heathens, the presence of Hymen was invoked by loud shouts of "Hymen! Hymen!"

4. *Solemnia*: 'auspicious.'

6. *Lacrymoso*: 'exciting tears. It was customary among the ancients to carry before the bride torches, which were shaken in the air, and the bright burning of which was considered a favorable omen.

8. *Nupta nova*: 'the bride;' Eurydice.

11. *Ad superas auras*: 'in the upper air;' i. e. upon the earth.

12. *Ne non . . . unbras*: 'that he might try also the shades below.'

13. *Ad Styga*: 'the river Styx.'—*Tenariâ portâ*: 'by the entrance on Tænârus;' a promontory of Laconia, on which there is a deep cavern, supposed to lead to the infernal regions.

18. *In quem . . . creamur*: 'to which we all finally come, who are made subject to mortality.'

22. *Monstri*: Cerbêrus. He calls him *Medusæan* from his having snakes for hair.

31. *Properata retexite fila*: 'untwist the thread of her life, too hastily spun.' See Book I. v. 256, note.

36. *Hæc*: i. e. Eurydice.

37. *Usum*: 'the enjoyment of her society for a short time.'

38. *Certum est . . . mihi*: 'I am resolved not to return.'

52. *Aut irrita . . . futura* : 'or the favor should be of no avail;' i. e. or Eurydice should be recalled to the shades.

65. *Qui* : a man, who was so terrified at the sight of Hercules dragging Cerberus along from the infernal regions, that he became a stone.—*Medio portante catenas* : 'the middle neck having a chain about it.'

69. *Olenos* : Olēnus, a son of Vulcan, who willingly took upon himself the guilt of his wife Lethæa, in preferring herself to the goddesses, and was changed with her by the insulted deities into a stone.

71. *Ide* : Ide or Ida, a mountain near Troy, from which sprung, among other rivers, the Scamander, Simois, and Granicus.

73. *Portitor* : Charon, the son of Erēbus and Nox; an old, morose, and hideous deity, who ferried the shades of the dead over the rivers Styx and Achéron. As Charon always required a piece of money for admission into his boat, the ancients placed the necessary sum under the tongue of their departed friends, that they might be prepared to satisfy his demands.

74. *Cereris sine munere* : 'without food.' After the loss of Eurydice, Orpheus totally separated himself from the society of mankind, and lived among the mountains of Thrace; till, irritated by his continual sorrow and seclusion, his countrywomen attacked him during the celebration of the Bacchanal orgies, and tore him to pieces. His lyre was afterwards made a constellation in the heavens.

78. *Amyclide* : Hyacinthus, the son of Amyclas and Diomède. While he was playing at quoits, with Apollo, by whom he was greatly beloved, he was struck on the head and killed by a quoit, which had been thrown by Apollo, and rebounded from the earth.—*Æthere* : 'heaven.'

93. *Tenarides* : Hyacinthus 'of Tænārus.'—*Illum . . . reperiussu* *subjecit* : 'made it rebound.'

105. *Æbalide* : 'O Hyacinthus.' Æbalia was an ancient name of Laconia, taken from Æbālus, one of the first of its kings.

113. *Memorique . . . ore* : 'and thou shalt dwell upon my lips mindful of thee.'

115. *Scripto* : 'by an inscription.' The flower which is here called the hyacinth, is said by Pliny to have represented by its fibres the letters AI, which form the first syllable of *Αἶας*, Ajax, as well as the Greek interjection, signifying *alas*.

121. *Liliā : habent* is understood.

122. *Argenteus . . . illis* : 'which would have been silvery white in them.'

123. *Prælatâ* : 'extraordinary.'—*Hyacinthia* : these were annual solemnities celebrated at Amyclæ, a town of Italy. They continued for three days; the first of which was spent in silent grief; the second was devoted to music, dancing, and the chariot race; and the third was employed in feasting, and in offering sacrifices to Apollo.

BOOK XI.

MIDAS, a king of Phrygia, was the son of Gordius or Georgias and Cybèle. He was remarkable for his riches and his avarice.

1. *Hunc*: Bacchus.—*Frequentant*: 'attend; throng about.'

2. *Silenus*: Silēnus was the tutor and foster-father of Bacchus; and having, in a state of intoxication, strayed from him, he was restored to Bacchus by Midas.

5. *Orgia tradiderat*: 'had instructed in the rites of Bacchus.'

8. *Ordine*: 'in succession.'

11. *Rex*: Midas.

13. *Altore recepto*: 'at the recovery of his foster-father.'

18. *Berecynthius heros*: Midas.

19. *Pollicitam fidem*: the truth of the promise of Bacchus.

24. *Massa aurea* is understood.

26. *Hesperidus . . . putes*: 'you would think the Hesperīdes had given it to him.' The Hesperīdes are said to have had trees in their garden which bore golden apples.

29. *Danaën eludere posset*: 'might deceive Danaë.'

32. *Testæ frugis*: 'bread.'

37. *Auctorem muneris*: 'the grantor of this gift;' i. e. Bacchus, for wine, by Metonymy.

47. *Pactam . . . solvit*: 'and annuls the promise given and favors granted.'

55. *Amnem*: i. e. Pactōlus, a river of Lydia, which rises in mount Tmolus, and, after passing the city of Sardis, empties itself into the Hermus. It is sometimes called, in allusion to its golden sands, the Chrysorrhōas.

56. *Venæ aureæ* is understood.

59. *Pana*: Pan, the god of shepherds and huntsmen, and the most distinguished of all the rural deities. He is generally said to be the son of Mercury; but some mythologists make Jupiter his father, and others describe him as the son of Penelōpe. In his shape and features, Pan was deformed and disgusting; on his head were two horns, and his beard, legs, and feet, were those of a goat. The woods and mountains of Arcadia were the principal places of his residence, and here, though he is said to have continually terrified the inhabitants by his hideous appearance, he was worshipped for a succession of ages with the greatest veneration. The worship of this deity was derived originally from the Egyptians. The Greeks established festivals to his honor, called Lycæa, from Lycæus, a mountain in Arcadia, on which he had an oracle; and in the month of February, the Romans celebrated annually the same feasts, which they called Lupercalia, from the Lupercal, a place consecrated to him by Evander, near which Romūlus and Remus were nourished by the *lupus* or wolf. Milk and honey were the sacrifices generally offered on his altars. The flute or *syrinx*, which he always carried in his hand, was invented by him in honor of a nymph, who had been changed into a reed to save her from his violence.

60. *Pingue . . . mansit*: 'but his stupidity remained.'—*Ut antè*: 'as before;' when he requested every thing he touched might become gold.

63. *Utroque*: 'on both sides.'

64. *Hypæpis*: 'Hypæpa,' a city of Lydia.

75. *Delinit*: 'pleases; delights.'

77. *Ille*: Apollo.

79. *Dentibus Indis*: 'ivory.'

81. *Artificis . . . fuit*: 'his very posture indicated his skill.'

88. *Trahit in spatium*: 'lengthens them.'

89. *Dat posse moveri*: 'gives them the power of moving.'

96. *Efferre sub auras*: 'to make it publicly known.'

97. *Secedit*: 'steps aside.'

99. *Voce . . . haustæ*: 'in a low voice tells, and whispers to the hole.'

100. *Regestâ*: 'being thrown in again.'

104. *Prodidit agricolam*: i. e. exposed the one who had buried his words there.

105. *Obruta*: 'which had been buried;' viz. Midas has ass's ears.

ЦЕYX. Ceyx was the son of Lucifer, and a king of Trachinia, a small country near mount Œta. He married Halcyōne, or Alcyōne, the daughter of Æolus, with whom he lived in the greatest harmony, till, anxious to learn the fate of Dædalion, his brother, who had been changed by Apollo into a hawk, he undertook the voyage, which Ovid has here described.

106. *Interea . . . Ceyx*: the construction is, *interea Ceyx, turbatus quoad anxia pectora prodigiis sui fratris, prodigiisque secutis fratrem*.

109. *Ad Clarium . . . deum*: to the temple of Apollo at Claros.

110. *Phorbas*: an avaricious and bloody robber, who, at the head of the Phleggyæ, a rapacious people of Thessaly, plundered and burnt the temple of Apollo at Delphi. For this sacrilegious act, Phorbas and most of his followers were destroyed by the gods, before they could return to their own land.

112. *Obvertit . . . remos*: the sailors, no longer heeding their oars, let them hang along the sides of the vessel.

113. *Cornua . . . arbore*: 'and fastens the sail-yards on the top of the mast.' The extremities of these yards resembled the horns of oxen. They were fixed on the top of the mast to give the full extent of the sails.—*Totaque . . . deducit*: 'and draws down the whole sail along the mast.'

124. *Munire latus*: 'to stop all leaks in the sides' of the ship.

125. *Egerit*: 'throws out.'

133. *Incursu*: 'by the dashing.'

138. *Sternitur*: 'it is level.'

149. *Se . . . admiserat*: 'had raised itself unrestrained.'

150. *Ibat . . . ratis*: 'it dashed against the rigging of the vessel.'

151. *Cunei*: 'the pins;' with which the planks of the vessel were fastened together.—*Ceræ*: 'of pitch.'

168. *Absistit*: 'ceases.'

169. *Mænia* : i. e. 'the walls or sides;' into the hold.
 177. *Funera* : 'a burial; funeral rites.' Because those only were allowed to pass over the Styx, whose bodies were buried.
 188. *Arbos* : 'the mast.'
 191. *Nec levius* : 'nor less violently.'
 205. *Niger arcus aquarum* : 'a dark arching wave.'
 210. *Æolis* : Halcyōne, the daughter of Æolus.
 213. *Ipsa gerat* : 'she may wear herself.'
 219. *Hoc* : 'this last;' viz. that he might prefer no other lady to her.
 221. *Funestas* : 'polluted.' When any member of a family died, all the relatives were considered polluted, till the funeral was over, and the house purified with frankincense.
 223. *Somni* : 'of Somnus;' the son of Erēbus and Nox, and the god of sleep. Mōrpheus, his principal attendant and messenger, is, however, sometimes called the god of sleep.
 223. *Jussi* : 'to whom she was ordered to go.'
 229. *Cimmerios* : 'the Cimmerii;' a people on the western coast of Italy, who, from their dwelling in caves instead of houses, were said to live in perpetual darkness.
 234. *Vigil ales* : the cock.
 236. *Sagacior anser* : the goose is said to be more watchful than the dogs, because the geese alarmed the sentinel, when the Gauls, having ascended the Capitoline Hill at the dead of night, were about to take the Citadel of Rome.
 240. *Rivus aquæ Lethes* : 'a branch of the river Lethe.' This is the river of forgetfulness; whose waters are said to cause an entire oblivion of all that is past in those who drink of them.
 247. *Ebeno . . . atrâ* : 'placed high upon black ebony.'
 258. *Excussit . . . sibi se* : 'at length roused himself.'
 259. *Cognôrat : illam* is understood.
 264. *Trachine* : 'in Trachis;' the capital of Trachinia, which was either founded by Hercules, or chosen by him as the place of his residence after he had slain Eunōmus; hence it is sometimes called Heracleâ.
 265. *Simulacraque . . . fingant* : 'and assume the appearance of one who has been shipwrecked.'
 268. *Labique . . . artus* : 'and when she felt sleep stealing upon her limbs.'
 270. *Pater* : sc. *Somnus*.
 271. *Figuræ : ullius* is understood.
 277. *Icelon, Phobetora, Phantasos* : 'Icēlos, Probētor, Phantāsos;' names derived from the Greek, the first signifying *resemblance*, the second *fear*, and the third *fancy* or *imagination*.
 278. *Est . . . Phantasos* : 'there is likewise a third, called Phantāsos, master of a different art.'
 283. *Senior* : *Somnus*.
 284. *Edita* : 'the commands.'
 299. *Falsæ* : 'deceived;' by false hopes of my return.
 306. *Lugubria* : 'mourning.'

320. *Scindit* : 'but she tears it.'
336. *Non simul* : separate from you ; without you.
338. *Et sine me . . . habet* : 'and the sea holds me, not contained within it.' That is, the sea has my soul, my affections ; whilst my person is here. This is the same sentiment with that expressed in the preceding verse.
343. *Litera* : 'an inscription ; an epitaph.'
358. *Tibi : heu et illa misera* understood.
360. *Hoc minus . . . sua* : 'by so much the less and less is she herself, being distracted.'
361. *Quod* : 'what body it was.'
365. *Adjacet undis . . . moles* : 'there is near to the water a pier, built by hands.'
370. *Stringebat* : 'skimmed along.'—*Ales miserabilis* : 'now a miserable bird.'
376. *Senserit* : *an* is understood.
383. *Æquore* : 'on the sea.' The ancients supposed that the halcyons, or king-fishers, began to make their nests on the surface of the ocean seven days before the winter solstice, and that their young were hatched fourteen days afterwards, during which time the sea was always calm ; hence arose the expression 'Halcyon days,' signifying days of peace. It is now a well-established fact, that the king-fisher generally builds its nests in cliffs or rocks in the month of April.
384. *Tum via . . . maris* : 'then during these days the passage of the sea is safe.'
385. *Præstat* : 'accommodates.'

BOOK XII.

FAMÆ DOMUS. The following description of the abode of Fame, or report, is highly poetical and beautiful. It is given by way of episode, by our poet, when he is about to state that the report of the approach of the Grecian fleet had reached Troy, and to give an account of what followed.

1. *Orbe . . . medio* : 'in the centre of the universe.'
2. *Triplicis confinia mundi* : 'the confines of the threefold world ;' i. e. composed of the earth, seas, and sky or heaven.
8. *Nocte dieque patent* : sc. *limina* ; 'the entrances are all open night and day.'—*Tota . . . sonanti* : 'the whole is one vast reverberating ear.'
16. *Commenta millia rumorum* : 'a thousand false reports.'
24. *Ipsa* : Fame 'herself.'

BOOK XIII.

CERTAMEN. After the death of Achilles, the arms, which Vulcan had given him, were claimed by Ajax and Ulysses, two of the Grecian chiefs. Ajax, the son of Telāmon, a king of the island of Salāmis, was distinguished as much by his rashness and impetuosity, as by his invincible bravery. Ulysses, the son of Laërtes, and king of Ithāca, was less valiant in war than his rival; but he manifested greater eloquence and wisdom in council, and rendered more essential assistance to the Greeks by his advice, than Ajax by his arms. In the contention between these heroes, Ovid has accurately delineated their characters. The speech of the son of Telāmon evinces the honest bluntness of the soldier; while in the reply of Ulysses, we perceive the insinuating and artful address of the orator.

1. *Coronā*: 'a circle.'

2. *Clypei septempliciis*: 'of the seven-fold shield;' i. e. covered with seven thicknesses of ox hide.

3. *Sigeia*: 'of Sigæum;' a town and promontory near Troy, now called Cape Janizari.

6. *Ante rates*: 'before the Grecian ships;' i. e. which I preserved from the fury of the Trojans, when they had overcome Ulysses and the other Greeks, and were about to burn the fleet.

7. *Hectoreis flammis*: 'to the fury of Hector.' He was the son of Priam, king of Troy, and the bravest of all the Trojans. He was slain near the end of the war by Achilles.

9. *Fictis*: 'plausible.'

17. *Æmulus*: such a rival as Ulysses.—*Ajaci* . . . *superbum*: 'it is no honor to Ajax to have gained.'

18. *Sit licet* . . . *Ulysses*: 'whatever Ulysses might hope to gain, however great in itself.'

20. *Quo*: 'in as much.'

25. *Huic*: of Telāmon.

26. *Æoliden*: 'the son of Æölus.'

30. *Achille*: Achilles was the son of Peleus and Thetis. Soon after he was born, his mother plunged him into the river Styx; and thus made him invulnerable in every part except the heel by which she held him. This precaution was not, however, sufficient to divest her of her fears for his future safety; and when the Grecian armies assembled to besiege Troy, she sent him, disguised in a female dress, to her brother Lycomēdes, king of Scyros, an island in the Ægean sea: but here he did not long remain undiscovered. An oracle had declared that Troy could not be taken without his aid, and Ulysses undertook to find him, and lead him to the field. Disguised as a merchant, he went to the court of Lycomēdes with arms and jewels for sale. Achilles discovered his sex by eagerly purchasing the arms, and immediately yielded to the solicitations of Ulysses, and sailed with him to the Trojan coast. After having distinguished himself above all his countrymen by his valor and intrepidity, Briseïs, a

favorite female captive, was taken from him by Agamemnon, and he retired in disgust from the army. The death of Patroclus, who was slain by Hector, recalled him at length to the field. Arrayed in a splendid suit of armor, made for him by Vulcan, he revenged the death of his friend by the slaughter of many of the most eminent Trojan heroes. Hector himself was sacrificed to his revenge. After having slain him in single combat, he inhumanly dragged his body three times round the walls of Troy, and afterwards sold it to the aged Priam. In the tenth year of the war, the affections of Achilles were engaged by Polyxēna, the sister of Hector, and as he was soliciting her hand in the temple of Minerva, he received a wound in the heel from her brother Paris, which caused his death.

31. *Frater*: 'my cousin.' Peleus, the father of Achilles, was the brother of Telamon.—*Quid sanguine cretus Sisyphio*: 'why does this descendant of Sisypheus.' Ulysses, whose mother Anticlea is said to have been given by her father to Sisypheus a few days before her marriage with Laertes.

33. *Inserit . . . gentis*: 'intrude the name of a strange family among the Æacidae.'

34. *Nulloque sub indice*: 'and without any one to discover deceit in me;' i. e. as Palamēdes did in Ulysses. When the Grecian chiefs were summoned to the siege of Troy, Ulysses had recently married Penelope, the daughter of Icārus; and unwilling to leave her society, he counterfeited insanity. Having yoked together a horse and a bull, he proceeded to plough with them the sand on the sea shore, and afterwards to sow it with salt. This artifice was, however, unsuccessful. Palamēdes, the son of Nauplius, discovered his treachery, and exposed it to the Greeks. He placed immediately before the plough Telemachus, his infant son, and thus constrained Ulysses to prove that his madness was pretended, by so guiding the cattle, that the life of his child might be saved. This detection obliged the king of Ithāca to join the Grecian warriors; but he soon afterwards basely revenged himself on Palamēdes, by charging him with treason. Producing a sum of money, which he had caused to be buried in his tent, and letters, which he had forged, to substantiate his charge, the innocent object of his enmity was condemned by the army as a traitor, and stoned to death.

35. *Arma*: *Achillis* is understood.

43. *Creditus*: 'or believed to be real.'

45. *Pæantia proles*: Philoctetes, who, in consequence of an offensive wound in the foot, was left, by the Greeks, in the island of Lemnos, at the instigation of Ulysses.

49. *Vana*: 'in vain.'

50. *Eadem nobis . . . arma*: 'the same war with us.'

51. *Sagittæ Herculis*: Hercules at his death gave his bow and poisoned arrows to Philoctetes. One of these arrows fell upon his foot, and caused the wound alluded to above.

57. *Viveret . . . haberet*: 'would have been alive; or at least would have died without a criminal charge upon him.'

61. *Subduxit*: sc. *Ulysses*. He had caused Philoctetes to be left

in exile, and Palamēdes to be put to death on suspicion. See verse 34. note.

63. *Nestora* : Nestor was the son of Nereus and Chloris, and the king of Pylos. He was distinguished above the other Greeks in the Trojan war for the greatness of his wisdom, the sweetness of his eloquence, and his inflexible regard to justice.

64. *Desertum Nestora* : 'the forsaking of Nestor.'

68. *Tydides* : Diomēdes, 'the son of Tydeus;' he was the king of Ætolia. He was surpassed in valor and martial renown by none of the Grecian chiefs, except Achilles and Ajax the Telamonian. After the destruction of Troy, he returned to his native land; but the conduct of his wife Ægiāle caused him to quit it in disgust; and he settled with his companions in Italy, where he married the daughter of Daunus, the king of the country.

71. *Tulit* : *auxilium alteri* understood.

72. *Legem . . . ipse* : he had himself set an example, in abandoning Nestor, which ought to have been followed in his own case.

86. *Pondere* : stone.

87. *Poscentem* : *aliquem* is understood.

88. *Sortem meam* : 'that the lot might fall on me.'

95. *Istis* : *armis* is understood.

98. *Rhesum* : Rhesus was a king of Thrace. An ancient oracle had declared that Troy could never be taken, if the horses of this monarch drank of the waters of Xanthus, or tasted the grass of the Trojan plains. The Greeks, who were acquainted with this oracle, sent Ulysses and Diomēdes to intercept Rhesus before he entered the city: they accordingly attacked him by night on his first arrival in the territories of Troy, slew him while buried in sleep, and carried off his horses to the Grecian camp.—*Dolona* : Dolon was a Trojan spy, who was taken prisoner by Ulysses in his expedition against Rhesus, and who, to preserve his life, disclosed to him the plans of his countrymen. His perfidy and cowardice excited the indignation of the Greeks, and he was finally slain by them.

99. *Helenum* : Helēnus was the son of Priam, king of Troy, and celebrated for his knowledge of future events. Through envy at the preference given by Helen to his brother Deiphobus, he left his native city in disgust, and retired to mount Ida; where he was taken prisoner by Ulysses. Either seduced by the promises of the Greeks or instigated by resentment against his countrymen, he disclosed the secret on which the fate of Troy depended. There was within its walls a statue of the goddess Minerva, called the *palladium*; and an ancient oracle had declared that the city could not be taken, as long as this sacred image remained within it. Having obtained from Helēnus the information necessary for the success of their enterprise, Diomēdes and Ulysses entered the Trojan city by night, and carried off its safeguard. After the ruin of his country, Helēnus became the captive of Pyrrhus, the son of Achilles, to whom he so endeared himself, that he gave him in marriage Andromāche, the widow of Hector, and left him at his death a part of his own kingdom, which was afterwards called Chaonia.

103. *Hæc : arma dabuntur* is understood.

107. *Dulichius vertex* : 'the head of Ulysses;' in whose dominions was Dulichium, an island in the Ionian sea.

109. *Pelias* : 'of Achilles, the son of Peleus.'

114. *Erit : causa* is understood.

119. *Novus . . . habendus* : i. e. a new shield must take the place of mine, now full of holes.

122. *Referentem : ea arma* is understood.—*Relatis : sc. armis* ; 'with them when rescued.'

124. *Ultima : verba* is understood.

127. *Gratia* : 'gracefulness of action.'

130. *Tuis armis : sc. potireris* ; 'wouldst now enjoy thine arms.'

134. *Danaïs successit* : 'joined the Grecian forces.' See verse 30, note.

135. *Huic modò . . . videtur* : 'only let it not profit this fellow that he seems to be a blockhead, as he really is.'

145. *Exsul* : 'an exile.' An allusion is here made by Ulysses to the banishment of Peleus and Telämon by their father, for accidentally killing with a quoit their brother Phocus.

152. *Sanguinis ordo* : 'rank ; noble ancestry.'

155. *Pyrrhus* : sometimes called Neoptolëmus, the son of Achilles and Deidamia, the daughter of Lycomëdes. After the death of his father, he joined the army at the siege of Troy, where he displayed the greatest bravery and the most ferocious cruelty. He was the first who ascended the celebrated wooden horse, and the first who slaughtered in the city its defenceless and unarmed inhabitants. He butchered the venerable Priam at the altar, to which he had fled for refuge, and treated with the greatest barbarity the remains of his family. On his return to Greece he settled in Epïrus.

156. *Phthiam* : 'to Phthia;' a city of Thessaly, in which Peleus lived.—*Scyronve* : 'or to Scyron,' where Pyrrhus was.—*Ferantur : arma* is understood.

157. *Nec minùs . . . Achilli* : 'Nor is Teucer less a cousin to Achilles than Ajax.' Teucer was the brother of Ajax.

162. *Genitrix Nereta* : i. e. Thetis, the daughter of Nereus, and the mother of Achilles.—*Leti* : sc. *Achillis*.

169. *Pergama* : 'Troy;' in which was the citadel called *Pergamus*, or pl. *Pergama*.

170. *Ad fortia* : 'to achieve brave actions.'

171. *Telephon* : Telëphus, a king of Mysia, the son of Hercüles and Auge. Having married one of the daughters of Priam, he attacked the Greeks as soon as they landed on his coast ; but as he was on the point of obtaining a decided victory over them, Bacchus caused a vine suddenly to spring up, which entangled his feet and threw him on the ground. Achilles immediately gave him a severe and painful wound, which an oracle declared could only be cured by the same spear and the same hand which inflicted it. Ulysses, who knew that the assistance of a son of Hercüles was necessary for the success of their enterprise, prevailed at length on the Thessalian hero to administer relief to Telëphus, by rubbing on his wound a little rust, scraped

from the point of his spear. He was immediately restored to health, and proved his gratitude to the Greeks by joining their army.

173. *Thebæ*: a town near Troas; not the capital of Bœotia.—*Lesbon*: Lesbos; a large island in the Ægean sea, called formerly Pelasgia and Macaria, and now known by the name of Metelin.

174. *Chrysenque, et Cyllan*: 'Chryses and Cylla;' cities near Troy.—*Apollinis*: 'in which Apollo was worshipped.'

176. *Lyrnesia*: 'of Lyrnessus;' a city of Troas.

178. *Dedi*: I gave to the Grecian armies a hero.

180. *Dederam*: *arma* is understood.

181. *Unius*: i. e. of Menelæus, the injured husband of Helen.

182. *Aulida*: Aulis, a town with a large port on the coast of Bœotia, where the Greeks assembled before they went to Troy. The island of Eubœa, now called Negropont, is said to have been once joined to the continent by a bridge near Aulis.

184. *Agamemnona*: Agamemnon, the king of Mycænæ and Argos, the elder son of Atreus, and the brother of Menelæus. On account of his military talents and near relationship to Menelæus, he was chosen commander in chief of the Grecian forces destined for the siege of Troy; but having offended Diana, by killing one of her favorite stags, he was called on by an oracle to sacrifice to the goddess his daughter Iphigeniâ, or the Grecian fleet could never quit the harbor, in which it was detained. This cruel order the wretched father long refused to obey; but he was at length prevailed on by the persuasive eloquence of Ulysses to consent, that the blood of his daughter should be shed for the cause of Greece. Under the pretence of being married to Achilles, Iphigeniâ was brought by Ulysses from her mother Clytemnestra to Aulis; where she was sacrificed on the altar of Diana, and procured for the Grecian ships a favorable wind. The actual death of Iphigeniâ is denied by some mythologists, who assert that Diana substituted in her stead a hart, and placed Iphigeniâ in her temple at Taurica. After the destruction of Troy, Agamemnon returned to Mycænæ; but as soon as he arrived in the city, he was murdered by the unfaithful Clytemnestra and her criminal companion Ægisthus.

190. *Tenui*: 'I gained.'—*Iniquo*: 'partial;' from parental affection.

192. *Summa sceptri*: 'the high office of commander in chief.'—*Pcnsset*: 'he should balance.'

200. *Helenam*: Helen, the daughter of Jupiter and Leda, was the wife of Tyndærus, king of Sparta. Her beauty was so remarkable even in her infancy, that she was carried off by Theseus before she had attained her tenth year, and detained by him at Aphidnæ in Attica, till she was rescued by her brothers Castor and Pollux. Her hand was eagerly solicited of her father by all the princes of Greece; but being left to make her own choice, she selected for her husband Menelæus, the brother of Agamemnon, to whom Tyndærus soon after resigned his kingdom. At the marriage of Helen, all the Grecian chiefs, who had sought her hand, pledged themselves to defend her person and character from injury and violence. About this period a

contention was excited by the goddess of discord between Juno, Venus, and Minerva. Each of these goddesses claimed the superiority in beauty, and they agreed at length to submit the dispute to the decision of Paris, a son of Priam, who was living as a shepherd on mount Ida. Paris decided in favor of Venus, and received from her a promise of the most beautiful woman in the world for his wife. This promised reward he was soon informed was Helen, the bride of Menelâus, and he accordingly set sail for Sparta to obtain her. Here he was received and entertained with every mark of respect, until he basely abused the laws of hospitality : during a temporary absence of the king from his court, he prevailed on the faithless Helen to accompany him to Asia. Their flight occasioned the most celebrated war recorded in the annals of fabulous or authentic history. All Greece took up arms to revenge the injuries of Menelâus, and on the refusal of Paris to restore his queen, the war was commenced, which ended in the destruction of Troy.

201. *Antenora* : Antenor, a prince related to Priam, who was desirous of restoring Helen to Menelâus, and who escaped the flames of Troy, and settled in Italy, near the Adriatic, where he built the city Antenorea or Padua.

202. *Rapuère* : *Helenam* is understood.

204. *Prima lux* : 'the first day ;' or the beginning.

219. *Non sinat hoc Ajax* : 'Ajax forsooth would not suffer this !' Ulysses speaks this ironically, and with great contempt ; intimating that Ajax had been of no importance during the nine years' siege, when the Trojans seldom trusted themselves to open combat.

220. *Ituros* : *Gracos* is understood.

221. *Dat* : *consilium* is understood.

222. *Non erat . . . loquenti* : 'this was not too much for one who never speaks without boasting of his great exploits.'

233. *Thersites* : he was the most deformed, and the most insolent and abusive chief in the Grecian camp. He was killed with a blow of the fist by Ulysses, whom he had been ridiculing.

238. *Petit* : 'seeks' as a companion.

241. *Est aliquid . . . legi* : 'it is something to be singled out of so many thousands of Greeks by Diomêdes.'

244. *Ausum eadem . . . interimo* : 'I slew Dolon, a Phrygian, daring to reconnoitre as we did.'

248. *Præmissâ* : 'sent before me.'

251. *Captivo* : *curru* is understood.

252. *Ingredior* : *castra nostra* is understood.

253. *Cujus equos . . . hostis* : 'the horses of whom our enemy had demanded for one night's service.' Dolon had demanded of Hector the horses and chariot of Achilles, as a reward for exploring the Grecian camp that night.

254. *Benignior* : 'more deserving.'

255. *Sarpêdonis* : 'of Sarpêdon ;' the son of Jupiter and Eurôpa, or, according to others, Laodamîa. After an ineffectual attempt to establish himself on the throne of Crete in preference to his brother Minos, he retired to Caria, where he built the town of Milêtus. He

afterwards became king of Lycia. In the Trojan war he joined the forces of Priam, and fell by the sword of Patroclus. The chiefs here mentioned by Ulysses were commanders in the army of Sarpëdon.

263. *Ipsò . . . loco*: 'honorable from their situation;' i. e. in my breast.

273. *Actorides*: Patroclus, the son of Menætiùs and the grandson of Actor. When Achilles retired in disgust from the war, Patroclus, his friend and companion, retired also with him; but being at length prevailed on by Nestor to return to the field, as the enemy was about to fire the fleet, he arrayed himself in the armor of Achilles, and obliged the Trojans to seek for safety within the walls of their city. He was at length overcome and slain by Hector.

274. *Cum defensore*: i. e. with Ajax, who was defending them. Some suppose *defensore* to refer to Hector.

275. *Hectoreo Marti*: i. e. Hector in single combat.

277. *Nonus . . . sortis*: 'he was but the ninth in that affair, and preferred only by the chance of lot. There were nine generals who went out to fight Hector in single combat; and they cast lots to determine who should engage him first.

288. *Cærule mater*: Thetis.

290. *Rudis . . . miles*: 'a rough, unpolished soldier, without understanding.' He derides Ajax for coveting the arms of Achilles curiously wrought by the skill of Vulcan, when he could not even understand the *devices* (*calamina*) upon them.

305. *Ajaci*: *ingenio* is understood.

308. *Falso*: *si* is understood before *falso*.

312. *Pretio*: 'by the gold found in his tent.'—*Objecta*: 'the charges against him.'

319. *Esse fidelem*: 'for a man to be faithful.'

320. *Quem*: Philoctetes.

321. *Nè mandate*: 'do not commit the bringing of him here.'

324. *Simoïs*: a river of Troas, which rises in mount Ida, and falls into the Xanthus: it is now a small rivulet.

325. *Achæa*: 'Greece.'

332. *Tui mihi*: sc. *facta est copia*.

339. *Sine illis*: 'without these services.'

349. *Vinci posse coggi*: 'I made it capable of being conquered.'

350. *Desine . . . meum*: 'forbear then, by thy looks and thy muttering, to bring forward my friend Diomêdes.' Ajax had said that Ulysses did nothing without Diomêdes.

354. *Pugnacem*: *hominem esse* understood.

356. *Moderator Ajax*: 'the more discreet Ajax;' i. e. Ajax the son of Oileus.

357. *Eurypylus*: a brave Thessalian in the Grecian army.—*Andremone natus*: Thoas, the son of Andrëmon, a Grecian chief.

358. *Idomeneus*: the son of Deucalion, and a king of Crete. On his return from the Trojan war, in which he distinguished himself by his military prowess, he made a vow to Neptune during a violent tempest, that if he were preserved from its dangers, he would sacrifice to him the first living creature that presented itself on the Cretan shore.

Idomeneus escaped the fury of the storm, but his son, who came first to the shore to congratulate his father on his landing, was doomed to be the price of his safety. In conformity to his vow, he sacrificed him to the god; but the indignation which this act of cruelty excited among his subjects, obliged him to leave Crete and settle in Calabria, where he built the city Salentum, and where, after a long and peaceful reign, he ended his days.

359. *Meriones*: the charioteer of Idomeneus, and a brave soldier.

362. *Nostri*: *ingenii* is understood.

376. *Deos*: Minerva. The plural number is here used by a poetical license for the singular, and the masculine gender for the feminine.

378. *Præcipiti*: *loco* is understood.

396. *Cebatio*: of Hyacinthus. See Book X, verses 105 and 115, notes.

398. *Hæc . . . querelæ*: the construction is, *hæc est litera nominis Ajacis, illa est litera querelæ Hyacinthi*.

HECUBA IN CANEM MUTATA. After an unsuccessful siege of ten years, the Greeks at length despaired of taking by force this celebrated city. Recourse was therefore had to artifice. They secretly filled a large wooden horse with armed men, and withdrew their armies from the plains of Troy. This horse the Trojans were prevailed on by the treacherous wiles of Sinon, a Greek, to bring within their walls; and when night approached, their enemies, who were concealed within it, rushed out, set fire to the city, and, notwithstanding a vigorous resistance, put the greater part of the inhabitants to the sword. Among the few who were saved by the conquerors, was Hecuba, the widow of the murdered Priam. In the division of the captives, she fell to the lot of Ulysses, whom of all the Greeks she most dreaded and abhorred.

399. *Priamæa conjux*: Hecuba, 'the wife of Priam.' After the destruction of Troy, Hecuba was conveyed by the Grecian fleet to Thrace, where she expected to find at least one of her sons safe. For Priam, when his country was first invaded, had sent, with most of his treasures, his youngest son Polydorus, to be brought up secretly by Polymnestor, or Polymestor, king of Thrace, who had married Priam's eldest daughter, Iliône. But on her arrival Hecuba found that Polymnestor had murdered Polydorus, as soon as he heard of Priam's death, in order to secure the gold intrusted to his care. In her fury at this discovery, Hecuba tore out the eyes of Polymnestor; and, as she was pursued by the Thracians casting stones at her, she was changed into the form of a dog.

402. *In angustum clauditur*: 'becomes narrow.'—*Hellespontus*: 'the Hellespont;' now called the Dardanelles, a narrow strait between Asia and Europe, which received its name from Helle, a sister of Phryxus, who was drowned in it.

404. *Jovis ara*: Pyrrhus had slain Priam near an altar behind which he had concealed himself.

405. *Antistita Phæbi*: 'the priestess of Apollo;' i. e. Cassandra, the daughter of Priam and Hecuba. She received from Apollo the

knowledge of future events, but having deceived that deity by a breach of promise, he caused her predictions to be always disbelieved. After the destruction of her native city, which a regard to her prophetic declarations would have saved, she fell to the lot of Agamemnon, and shared his fate as soon as she arrived with him in his own land.

410. *Astyanax*: the son of Hector and Andromache.

416. *Troades*: 'the Trojan ladies.'

420. *Dulichia manus*: 'the hands of Ulysses;' king of Dulichia.—

Hausit: 'she took;' i. e. from the tomb.

425. *Bistoniis*: the Thracians are sometimes called Bistones, from Bistonia, one of their cities.

428. *Nisi adjecisset*: 'had he not sent with him.'

438. *Temporis referebat*: 'exhibited the fierce look of that instant.'

443. *Polyxena*: this was the daughter of Priam, with whom Achilles had been in love when living, and whom he now demands to be sacrificed to his *manes*.

447. *Tumulum*: *Achillis* is understood. The tomb of Achilles was at Sigæum, a promontory near which the Scamander falls into the sea.

457. *Fallere*: 'be concealed from.'

458. *Mater obest*: i. e. the thought of my mother's sorrow afflicts me.

460. *Ne Stygios . . . manes*: 'that I may go free to the Stygian shades;' i. e. voluntarily.

470. *Sacerdos*: Pyrrhus.

474. *Deploratosque . . . Priamidas*: 'and recount the children of Priam, whose death had already been lamented.'

478. *Prædæ mala sors*: 'an unhappy lot of plunder.'

481. *Quæ*: Hecuba.

497. *In genus hoc*: 'against this our family.'

498. *Æacidæ . . . fui*: i. e. I have had children but for Achilles to destroy.

501. *Maxima rerum*: i. e. the richest and greatest woman in the world.

504. *Penelopæ munus*: 'a present for Penelope;' the wife of Ulysses, whose slave she then was.

507. *Amissos: liberos* is understood.

512. *Differtis*: 'do you delay taking away.'

516. *At . . . dotabere*: 'but I presume you will be honored with funeral rites.' This is the irony of bitter anguish.

536. *Positi*: 'as he lay extended' on the shore.

539. *Pænæque . . . est*: 'and her thoughts are wholly occupied in devising a plan for punishing the murderer of her son.'

543. *Animorum*: 'of her former greatness of spirit.'

545. *Nam se . . . aurum*: sc. ait; 'for she says she wishes to point out to him some hidden gold, which he might give to her son.'

547. *Odrysius*: the Thracian king. The Odrysæ were an ancient people of Thrace, inhabiting that part of the country, which lay between the city Abdëra and the river Danube.

556. *Manus: in loca oculorum* understood.

557. *Loca . . . haurit*: 'she tears out the sockets of his eyes.'

563. *Nomen*: i. e. the name of *Cyneum*, a word derived from the Greek, signifying a *dog*.

564. *Sithonios*: 'of Thrace;' of which Sithonia, a country between Mount Hæmus and the Danube, formed a part.

565. *Illius*: sc. *fortuna moverat*; 'her hard fortune had moved.'

567. *Sic*: sc. *moverat*.—*Ipsa*: Juno always manifested the most violent enmity to the Trojans, and more especially to the family of Priam.

MEMNONIS CINERES IN AVES MUTATI. Memnon was a king of Ethiopia, and son of Tithōnus and Aurōra. At the beginning of the Trojan war, he came with a large army to the assistance of Priam, who was his uncle, and distinguished himself by his courage and success against the Greeks. Having slain Antilōchus, the son of Nestor, the aged father challenged him to single combat; but the generous Memnon refused to fight so aged and venerable a man, and accepted another challenge from Achilles, and fell in the conflict. After his death, his subjects, the Ethiopians, or Egyptians, erected to the honor of their monarch an immense statue, the ruins of which still remain, and are celebrated for their grandeur and beauty.

569. *Non vacat Auroræ*: 'Aurōra was not at leisure.'

575. *Palluerat*: 'had become pale.'—*Æther*: 'the heavens.'

580. *Aurcus æther*: 'the glorious heavens.'

585. *Noctis . . . seruo*: 'I watch the limits of night;' i. e. do not let night pass its boundaries and encroach upon the day.

603. *Lustrant*: 'they fly around.'

604. *Seducunt castra*: 'they divide into two parties.'

608. *Inferiæ . . . corpora*: 'and their bodies fall as offerings to the buried ashes, to which they were related.'

610. *Auctor*: 'their parent' Memnon.

613. *Dymantida*: Hecūba, 'the daughter of Dymas;' a Phrygian prince.

615. *Rorat*: 'sprinkles her tears as dew.'

BOOK XIV.

ÆNEAS ET REGES ALBANI. Ænēas was the son of Anchīses and Venus. He married Crēusa, the daughter of Priam, king of Troy; and was distinguished for his courage, patriotism, and filial piety. His adventures form the subject of Virgil's celebrated Epic called the *Æneid*. When Troy was in flames, and every hope of saving it from destruction was extinguished, Ænēas fled from the city, bearing on his shoulders his aged parent, and carrying in his left hand his household gods, and leading with the other Iulus, or Ascanius, his infant son. Crēusa, who followed behind, was lost in the hurry of their flight. Ænēas, with a few of his countrymen, who escaped from the burning city, immediately proceeded to the oracle of Apollo at Delos,

where he was directed to repair to Italy; and a promise was given him that he should there establish himself. After he left Delos in search of the country spoken of by the oracle, he visited Crete, Epirus, and Sicily, in which last place he lost his aged father by death. From Sicily he sailed for Italy, but was driven by a violent storm on the coast of Africa, where he was kindly received by Dido, who had recently built Carthage, and who offered her hand and her kingdom to the exiled Trojan. Ænëas, however, was commanded by the gods to reject the proffered alliance, and to leave Carthage. The hero obeyed; and after having visited Cumæ and the infernal regions, he reached that part of the coast of Italy, which was the residence of Circe, a cruel and licentious enchantress, the daughter of Sol and Perseus. Being warned by one of the companions of Ulysses of the dangers that awaited all who touched her shores, the Trojans immediately renewed their voyage, and landed in another part of Italy.

1. *Funis*: 'the cable.'

2. *Et procul . . . deâ*: 'and they leave far behind them the intrigues and abode of the infamous enchantress Circe.'

3. *Umbrâ: arborum* is understood.

5. *Potitur: Æneas* is understood.—*Faunigenæ Latini*: 'of Latinus, the son of Faunus,' and king of the Aborigines or original inhabitants of Italy. Lavinia, the daughter of this monarch, had been secretly promised in marriage by her mother Amata to Turnus, the son of Daunus and Venetia, and the king of the Rutuli, a neighboring nation. The oracles, however, opposed this union, and declared that the daughter of Latinus must become the wife of a foreign prince. Encouraged by this decree of the Fates, Ænëas, soon after he landed in Italy, demanded Lavinia in marriage, and obtained the consent of her father to their union. Turnus was filled with grief and indignation at the proposed alliance; and being determined to prevent it, he immediately made war on the Trojans. But neither his own heroic bravery, nor the assistance of a numerous army of allies, could ensure him success. After a long-continued struggle, the contest was at length decided by a single combat between the rival chiefs, in which Turnus was slain.

8. *Latium*: Latium, a country of Italy, situated on the south of the Tiber: its limits were originally very circumscribed, but the conquest of the Rutuli and other neighboring nations enlarged its territories, and made it a considerable kingdom.—*Tyrrhenia*: Etruria, or Tuscany, a country of Italy west of the Tiber.

12. *Æneas: venerat* is understood.—*Evandri*: 'of Evander,' originally a king of Arcadia, but, being obliged to abandon his throne and country, he established a kingdom in that part of Italy in which Rome was afterwards built. Ænëas had applied to him for aid, and Evander sent his son Pallas, with considerable forces under him; and advised Ænëas to apply to the Tuscans, whence he likewise obtained assistance.

13. *At Venulus*: he was an ambassador of Turnus.—*Profugi*: Diomedes left his own country and settled in Italy after his return from the siege of Troy. See Book XIII, verse 68, note.

14. *Venerat*: *frustrà* is understood.—*Iapyge Dauno*: 'Iapygian Daunus;' a king of Apulia, or Daunia, part of which country is called Iapygia.

15. *Dotalia*: i. e. which he had received as a dowry with the daughter of Daunus, whom he had married.

17. *Vires excusat*: 'pleads as an excuse his want of strength.'

19. *Suorum*: 'of his countrymen;' i. e. the Greeks.

20. *Illis*: i. e. those which they had solicited.

22. *Pinea texta*: i. e. the ships of the Trojans, made of pine.

27. *Idæo*: 'of mount Ida;' which was sacred to Cybèle.

28. *Pulsi æris*: 'of cymbals.'

29. *Inflati . . . buxi*: 'of flutes made of box-wood.'

37. *Astræi fratres*: 'the brothers, sons of Astræus;' i. e. the winds; for Hesiod says they are the sons of the Giant Astræus and Aurōra.

44. *Fuerat*: *latus* is understood.

50. *Tangit*: 'affect.' They are not affected or troubled by having been originally trees on mount Ida.

53. *Supposuere manus*: 'they have befriended.'

56. *Rutulum*: 'the Rutulian;' Turnus.

57. *Habetque . . . utraque*: 'and both parties have their gods.' Venus is on the side of her son Ænëas, and Juno on that of Turnus.

60. *Deponendi pudore*: 'through shame of desisting.'

62. *Ardea*: the capital of the Rutūli, which was destroyed by fire in the war with Ænëas, but which was afterwards rebuilt, and distinguished itself by its enmity to Rome.

68. *Nomen*: the generic name of the heron is *ardea*.

73. *Tempestivus erat cælo*: 'was ripe for heaven.'—*Cythereus*: the son 'of Venus,' who is often called Cytheræa, from Cythêra, one of her favorite islands.

79. *Aliquod*: *numen* is understood.

80. *Adspexisse semel*: Ænëas passed through the infernal regions when he went to visit his father in Elysium.

84. *Quæque . . . pctis*: 'both you, who make the request, and he for whom you make it.'

86. *Columbis*: 'by her doves.' Venus is generally represented as seated in a chariot drawn by doves; sometimes by sparrows, or swans.

88. *Numicius*: a small river of Latium, in which Æneas is said to have been drowned in a battle with the Etrurians.

90. *Sub æquora*: 'into the sea.'

91. *Corniger*: sc. *Numicius*. The deities of rivers are often represented by the poets as horned.

93. *Pars optima*: i. e. the divine nature, which Ænëas inherited from Venus.

96. *Turba Quirini*: 'the Romans.' Quirinus was a name of Romulus.

97. *Indigetem*: 'Indiges;' one of the Indigētes, or those deities who were once inhabitants of Italy, and whose worship was principally confined to the Roman nation.

98. *Binominis*: 'of two names;' for he was called Ascanius and

Iulus.—*Alba*: Alba Longa, a city of Latium, built by Ascanius, B. C. 1152, and destroyed by the Romans, B. C. 665.

99. *Silvius*: was the son of Ænëas and Lavinia. This name was often applied to all the kings of Alba.

101. *Nomina*: i. e. with the ancient sceptre of Latium he received the name of his great-grandfather Latinus [*repetita*] ‘renewed in him.’—*Subit*: ‘succeeds.’—*Alba*: the son of Latinus.

103. *Tiberinus*: the son of Capētus, who was drowned in the river Albūla, which divides Latium from Etruria or Tuscany, and which was afterwards called the Tiber.

107. *Imitator fulminis*: ‘who endeavored to imitate thunder.’

111. *Palatinæ gentis*: of Latium, in which mount Palatine was situated.

112. *Pomona*: a nymph of Latium, the goddess of gardens and fruits. Employing her time in the cultivation of the earth, she long rejected every offer of marriage from the gods of the country, but was at length induced to marry Vertumnus, who introduced himself to her under the form of an aged female. The worship of this deity was confined to the Romans.

115. *Nomen*: her name *Pomōna* from *pomum*, an apple.

121. *Patitur*: *arbores* is understood.

123. *Ausonia*: ‘of Ausonia;’ an ancient name of Italy.—*Injusti miles Amulī*: ‘the army of the wicked Amulius.’ After the death of Proca, or Procas, the throne of Alba devolved upon his eldest son Numitor; but Amulius, his youngest son, dethroned his brother; and, to secure the crown to himself, murdered his son Lausus, and made Rhea Sylvia, his daughter, one of the Vestal virgins. The unjust designs of Amulius were, however, frustrated. Rhea became, by Mars, the mother of Romūlus and Remus, who, when arrived at manhood, attacked and put to death the usurper, and reinstated their grandfather on his throne.

125. *Festis Palilibus*: ‘on the day of the celebration of the Palilia,’ festivals in honor of Pales, who was regarded by the Romans as the goddess of sheepfolds and pastures.—*Urbis*: of Rome, which was built by Romūlus and Remus.

126. *Tatius*: he was the king of Cures, a town of the Sabines. To avenge the injuries of the Sabine women, who had been treacherously carried off by Romūlus and his companions, Tatius made war against Rome, and advanced, at the head of his army, to the gates of the city. Tarpeia, the daughter of Tarpeius, the governor of the citadel, immediately sent a messenger to the Sabine army, offering to open to them the gates of Rome, on the condition that she should receive from every soldier what he carried on his left arm. Her offer was accepted, but the Sabines, as they entered the city, not only gave to the treacherous Tarpeia the bracelets which they wore on their left arm, and which she expected to receive, but, to punish her perfidy, they cast on her also their shields, and crushed her to death beneath their weight. She was buried in the Capitol, and gave to it the name of the Tarpeian tower or citadel.

129. *Sati Curibus*: ‘the natives of Cures.’

130. *Corpora: Romanorum* is understood.
 132. *Iliades*: Romulus, the son of Ilia, a name of Rhea.
 136. *Jano*: 'the temple of Janus;' the first king who reigned over Italy. The virtues and popularity of this monarch caused him to be ranked after death among the gods, and many temples were erected by the Romans to his honor. His principal temple at Rome was never shut except during a period of perfect peace.'
 140. *Elicuère*: 'they opened.'
 141. *Ora*: 'the front of the temple.'
 145. *Et Alpino . . . ipsis*: 'and you waters, which recently dared to vie with Alpine snow in coldness, now do not yield to fire itself.' The summit of the Alps is covered with perpetual snow.
 149. *Præstructa*: 'fortified.'—*Martius*: the Romans had their origin from Mars, the father of Romulus and Remus.
 152. *Generi*: the Romans were sons-in-law to the Sabines, whose daughters they had seized for their wives.
 155. *Tatiumque . . . regno*: and that Tatius should share the Roman throne with Romulus.
 165. *Cærule cali*: 'the azure vault of heaven.'
 166. *Rata*: 'fulfilled.'
 169. *Rapinæ*: the taking of Romulus from the earth.
 174. *Quiriti*: i. e. to the *Quirites*; a name given to the Romans from their connection with the inhabitants of *Cures*.
 175. *Per*: 'into.'
 179. *Trabeati*: 'arrayed in the trabea;' a robe sometimes worn by the Roman kings.
 180. *Flebat: Romulum* is understood.—*Conjux*: 'the wife' of Romulus, Hersilia, one of the Sabine women who were carried off by the Romans.
 182. *Vacuæ*: 'the widow;' Hersilia.
 202. *Oramque vocat*: 'and calls her Ora;' instead of Hersilia.—*Juncta Quirino*: 'worshipped in the same temple with Romulus.'

BOOK XV.

PYTHAGORÆ SERMO. Pythagoras was a native of Samos, and one of the most celebrated and virtuous philosophers of antiquity. Born of opulent parents, he received the most liberal education which his country could afford, and soon became eminent for his proficiency in the liberal arts. After having distinguished himself in the Olympic games, he went in pursuit of knowledge into the East, and afterwards into Egypt and Chaldæa. Enriched by the learning and wisdom which he acquired in his travels, Pythagoras revisited his native country; but, disgusted with the despotic government of the tyrant Polycrates, he again retired from Samos, and settled at length in Crotōna, a town of Italy. Here he opened a school, and not only

obtained the veneration of the inhabitants by his virtues, but corrected the licentiousness of their manners by his precepts and the influence of his example. The doctrines which this philosopher taught, though not in every instance founded in truth, were in general favorable to morality. Modesty, temperance, industry, patriotism, and benevolence, were among the virtues he inculcated; and in order to form in his pupils habits of reflection and self-examination, he imposed on some of them a silence of two, and on others of five years, and obliged all to review every evening the actions of the day.

His knowledge of astronomy was great; and it has been said that the world is indebted to him for the system generally called Copernican, which places the sun in the centre, and describes the planets as moving in orbits around it. But notwithstanding the greatness of the philosopher's wisdom, he embraced and taught the doctrine of *metempsychōsis*, or the transmigration of the soul into different bodies. To support this absurd tenet, he professed to remember several bodies, which his own soul had successively animated. As a necessary consequence of this doctrine, he prohibited his followers from killing animals, or eating their flesh.

The time and manner of the death of Pythagōras cannot be ascertained, but it has been supposed that he died at Metapontum, a town of Lucania, about 497 years before the Christian era.

1. *Hic*: 'here;' i. e. at Crotōna.

4. *Mente deos adiit*: i. e. he obtained some knowledge of the nature of the gods.

5. *Oculis* . . . *hausit*: 'he comprehended these things by the eyes of his understanding.' *Pectoris* is used for the understanding. Gram. Fig. Metonymy.

7. *In medium* . . . *dabat*: 'he gave them out to his scholars to be learned.'—*Cætusque silentium docebat*: 'and taught the crowds of his pupils, who were silent.'

8. *Dictaque mirantium*: 'and admiring his instructions.'

14. *Arguit*: 'taught that it was improper.'

16. *Temerare*: 'to pollute.'

34. *Cyclopum*: 'of the Cyclops;' who are said to have lived on raw human flesh.

36. *Malè morati*: 'ill-trained.'

45. *Victibus invidit*: 'despised this simple food.'

49. *Nostrum* . . . *corpora*: 'that animals seeking our destruction.'

56. *Duobus*: 'these two animals.'

65. *Ruricolam*: 'the ox, that ploughs his land.'

72. *Nocet*: is the cause of its destruction.

73. *Precantem*: 'the sacrificer praying.'

78. *Scrutantur*: the augurs examined the entrails of the victims, as one mode of divination.

84. *Ora movet*: 'inspires me.'

85. *Delphos*: i. e. my doctrines; which are as true as the sayings of the Delphic oracle.

86. *Mentis*: *deorum* is understood.

96. *Materiem*: 'the fictions.'—*Falsi*: 'imaginary.'

102. *Euphorbus*: a Trojan hero, the son of Panthos. He was slain by Menelâus. To prove that he had really once been Euphorbus, Pythagoras is said to have pointed out, at first sight, the shield of this hero, which had been placed among many other weapons of a similar kind, in the temple of Juno at Argos.

105. *Abantëis*: in which Abas once reigned.

109. *Noster*: *spiritus transit* is understood.

115. *Cognatas*: 'of your kindred;' inhabiting the bodies of animals.

117. *Et quoniam . . . dedi*: i. e. and since I have begun thus widely to expatiate.

119. *Vagans*: 'changeable.'

125. *Quod fuit antè . . . fuerat*: i. e. the time, which was once the future, becomes the past, and that becomes present, which once had no existence.

131. *Alius*: 'its color is different.'

132. *Pallantias*: Aurora, whom Ovid considers as the daughter of Pallas.

133. *Ipse . . . clypeus*: i. e. the face of the sun; which is round like a shield.

137. *Par aut eadem*: 'uniform or the same.'

138. *Hodierna*: 'this day's moon.'

140. *In species . . . quatuor*: 'is divided into four seasons;' differing from each other in appearance.

149. *Magis æstuct*: 'is more warm and vigorous.'

152. *Temperie*: 'in temperature.'

154. *Aut spoliata*: the construction is, *aut spoliata suos capillos, aut alba secundum illos, quos habet*.

158. *Quadrupes*: i. e. he creeps upon his hands and knees.

165. *Milon*: 'Milo,' a native of Crotōna, and one of the pupils of Pythagōras. His strength is said to have been so great, that he was able to carry on his shoulders for several yards a live ox, which he afterwards killed by a blow with his fist.

169. *Tyndaris*: Helen, the daughter of Jupiter and Leda, who was the wife of Tyndārus, king of Lacedæmon.

173. *Ne tamen . . . equis*: 'yet, that I may not stretch out too far with horses forgetting to make for the goal.'

176. *Nos*: the nominative to *sinamus*.

177. *Volucres*: 'fleeing;' passing from one body to another.

178. *Domos*: i. e. the bodies.

182. *Thyestæis mensis*: 'with Thyestean meals.' Thyestes was the son of Pelops, and the grandson of Tantālus. To revenge an injury, which he had received from him, Atreus, his brother, slew his son; and having caused a part of his body to be served up at a splendid feast, he gave it to Thyestes, who ignorantly ate it.

183. *Quàm malè consuescit*: 'how wicked a habit does he form.' Pythagōras means to say, that he who can kill a calf, a kid, or a bird, may by practice easily be led to kill his fellow men.

189. *Ad plenum facinus*: i. e. to murder.

190. *Bos aret*: 'let the ox plough.' But do not doom him to greater evil.—*Imputet*: 'let him owe.'

191. *Arma* : 'protection.'

195. *Formidatis . . . pinnis* : lines were stretched along, on which were hung feathers of various colors to prevent the deer from passing, and to turn them into the snares set for them. An apparatus of this kind was called a *formido*.

198. *Epulis* : 'from animal food.'

CÆSAR. Julius Cæsar was one of the most celebrated of the Roman emperors; and from him the name of Cæsar was transmitted to the subsequent emperors. Endowed with extraordinary talents, and influenced by boundless ambition, he made himself master of the liberties of his country, and assumed at length the imperial power. His reign was, however, of short continuance. A conspiracy was formed against him, with Brutus and Cassius at its head; and he was assassinated in the senate-house, on the Ides of March, forty-four years before the Christian era. Soon after his death, a new star, or rather comet, was seen in the heavens; and the abject flatterers of Augustus, the nephew and successor of Julius, declared it to be the departed emperor, who had taken his place among the gods. A temple was accordingly erected to him, and priests appointed to superintend his worship. Neither was this honor confined to him alone. Augustus himself, even before his death, was ranked among the gods, and altars were raised to him in almost every city of the Roman empire.

199. *Marte togâque* : 'in war and in peace.'

201. *Rerum* : 'of his conquests.'

203. *Sua progenies* : Augustus, the nephew and adopted son of Julius Cæsar.

204. *Hujus* : i. e. of Augustus Octavianus.

205. *Æquoreos* : 'encompassed by the sea.'—*Britannos* : 'the Britons;' who were invaded and partly subdued by Julius Cæsar, B. C. 55, and remained for nearly 500 years tributary to Rome.

206. *Papyriferi* : on the banks of the Nile grew the *papyrus*, a reed of which *paper* was made by the ancients.

208. *Cinyphium Jubam* : Juba was a king of Numidia and Mauritania in Africa, in whose dominions was the river Cinyphus or Cinyphus. In the civil wars he joined Pompey and the republic against Cæsar; but, after some partial successes, he was conquered in the battle of Thapsus; and, being totally abandoned by his subjects, he at length put an end to his life.—*Mithridateis nominibus* : 'with the glory of Mithridates;' a king of Pontus, who, after waging war against the Romans for forty years, was at length overcome by them, and his country made a tributary province.

211. *Genuisse* : 'to have adopted as his son.'

213. *Hic* : i. e. Augustus.—*Mortali semine* : 'of human origin.'

215. *Æneæ genitrix* : Venus was the mother of Æneas, from whom Romulus was said to be descended.

216. *Pontifici* : i. e. for Julius Cæsar, who, after the death of Metellus, obtained the office of high-priest to the goddess Vesta.

220. *Dardanio* : 'Trojan.' Troy was founded by Dardānus, a son of Jupiter and Electra.

222. *Tydidæ*: 'of Diomēdes;' who, in a desperate conflict with Æneas before the walls of Troy, wounded Venus in the arm as she was assisting her son.

230. *Neve cæde . . . Vestæ*: 'and do not, by allowing the murder of Cæsar, extinguish the fires of Vesta.' The worship of Vesta was introduced into Italy by Ænēas; and in the reign of Numa Pompilius a temple was built to her at Rome, in which a fire was kept continually burning upon an altar, and virgins called *Vestales*, or Vestals, appointed to attend it. If this fire was ever suffered to be extinguished, some great and sudden calamity was supposed to threaten the state; the priestess, whose office it was to have kept it burning, was punished with the greatest severity; and it was only by the rays of the sun that the fire was allowed to be rekindled. The number of the Vestals was at first four, but was afterwards increased to six. Their persons were esteemed sacred, and their privileges were many and great. They were allowed to be carried in chariots; the most honorable seats in all public assemblies were assigned them; the magistrates and even the consuls gave precedence to them; and if they met a criminal as he was led to execution, they had the power of bestowing on him pardon. At their introduction into their office, they took a vow of perpetual chastity; and whenever this vow was violated, the offender was punished with death, and in some instances buried alive. The Vestals were finally abolished by Theodosius the Great, about A. D. 390.

234. *Sorum*: i. e. of the Fates. These were three sisters, Clotho, who held the distaff; Lachēsis, who spun the thread of human life; and Atrōpos, who cut it asunder. Their decrees were irrevocable, and not to be counteracted by any power whatever.

242. *Cærus*: 'dull.'—*Ferrugine atrā*: 'with a dusky hue.'

245. *Ebur*: i. e. the statues of the gods; which were often made of ivory.

248. *Cæsumque caput . . . extis*: 'and among the entrails the head of one of them is found cut off.' When the end of one of the entrails was found to be broken or cut off, this portended death to some one.

251. *Motam tremoribus*: 'shaken by an earthquake.'

261. *Movere*: 'to alter.'

264. *Concursum cæli*: 'thunder.'

272. *Tu facies*: 'you will cause.'

274. *Suos*: 'assisting him.'

276. *Mutinæ*: of Mutīna or Modēna, a city of Cisalpine Gaul, near which Octavius or Augustus, with the consuls Pansa and Hirtius, defeated Antony.—*Pharsalia*: a plain near Pharsálos, a town of Thessaly, where the celebrated battle was fought, in which Julius Cæsar overcame Pompey, and made himself master of his country.

277. *Philippi*: a town of Macedonia or Æmathia, which received its name from Philip, the father of Alexander the Great. In the month of October, B. C. 42, two battles were fought near this city, in which Augustus and Antony defeated the forces of Brutus and Cassius.

278. *Magnum nomen*: *Pompeii* is understood. Sextus Pompeius, the son of Pompey the Great, was defeated by Augustus in a naval engagement near the island of Sicily.

279. *Conjux Egyptia*: Cleopatra, the celebrated queen of Egypt; whom Antony married, and who was driven with her forces from the field by Augustus, in the battle of Actium.

281. *Capitolia*: Rome.—*Canopo*: Egypt, in which was the city Canopus, celebrated for the temple of Serapis.

289. *Prolem*: Tiberius, the son of Livia Drusilla and Tiberius Claudius Nero. After his elevation to the imperial power, Augustus married Livia, and adopted her children by her former husband as his own.

303. *Videns*: sc. Julius Cæsar.

304. *Et vinci . . . illo*: 'and rejoices to be surpassed by him;' i. e. his son Augustus.

310. *Ipsos*: Julius Cæsar and Augustus.

314. *Di*: the Penates, which Æneas saved from the flames of Troy, and brought to Italy, and under whose protection he himself escaped the raging fire of his native city, and the swords of his enemies.

316. *Gradive*: Gradivus, a Roman name of Mars.

318. *Domestice*: 'domestic.' Augustus is said to have built a temple to Apollo in the Palatium or royal palace on mount Palatine.

320. *Alios: deos* is understood.—*Fas: sit* is understood.

326. *Quæ nil . . . habet*: 'which has no power over me except as to this body.'

HEROIDES.

EPISTLE I. PENELÖPE TO ULYSSES.

AFTER the destruction of Troy, as the victorious Greeks were returning home, they were retarded by storms, and driven to various parts of the world, in consequence of having offended Minerva. Some of them were made to wander for ten years in quest of their country. Among these was Ulysses, who had left his father, wife, and infant son at Ithäca. The following Epistle, Ovid pretends, was addressed to him by Penelöpe, his wife, who informs us in the course of it, that she wrote by every one who sailed from Ithäca, in hope that some one of her letters might find him.

1. *Hanc . . . mittit*: 'this letter thy faithful Penelöpe sends to thee delaying to return.'

2. *Ipsę veni*: 'come thyself.' As this is probably the first time the youthful student has been introduced to this kind of verse, it may be well for him to observe that Ovid, the most finished of all the Roman writers of *pentameter*, uniformly ends the verse with a word of two syllables; and that of the two ways of scanning it, given in the grammar, the following is the most easy and natural.

Nil mihī | rēscrī | bās | ūt tāmēn | ipsę vēm | ī. The first two feet may be either dactyles or spondees, then a cæsūra, two dactyles, and another cæsūra.

The learner will likewise observe the necessity of scanning, in order to determine the quantity of certain syllables, on which the meaning of the word depends; e. g. the *e* of the present tense of *vēnio* being short, and of the perfect *vēni*, long, we must determine the quantity of the *e*, which, being found short, shows *vēni* to be of the second person, and not of the first.

11. *Menætiaden*: Patroclus, 'the son of Menætius.' Whilst Achilles, enraged against Agamemnon, kept himself aloof from the battle, he permitted his friend Patroclus to appear in his armor. But, after Patroclus had put the Trojans to flight, and caused much slaughter, he was slain by Hector.

20. *Barbara præda*: 'the spoils of the barbarians;' i. e. of the Trojans, who were so called. These spoils were hung up in the temples.

22. *Illi*: the Greeks who had returned.—*Canunt*: 'narrate.'

29. *Æacides*: 'the grandson of Æacus;' i. e. Achilles.—*Tendebat*: 'spread his tent.'

31. *Te quærere misso*: 'sent in quest of you.'

34. *Hic*: Rhesus.—*Ille dolo*: impunity was promised to Dolon if he would reveal the plans of the Trojans; but Diomædes killed him after he had told them what they wanted to know. See Met. Book XIII, verse 98, note.

40. *Ismariis*: 'Thracian.' My heart still palpitated even after you were said to have returned in safety to your army, with the horses of Rhesus.

46. *Incola . . . arat*: 'which the conqueror now ploughs with captive oxen.'

61. *Phæbi*: i. e. of Troy. Phæbus and Neptune are said to have assisted Laomædon in building Troy.

75. *Viduo . . . lecto cogit*: 'urges me to end my widowhood.'

84. *Viscera nostra*: 'our living.'

89. *Irus egens*: 'the beggar Irus'; this was an Ithæcan, very poor and very large, with little strength.—*Melanthius*: this was the keeper of the flocks of Ulysses, who joined with the suitors in consuming them.

90. *Ultimus pudor*: 'the last disgrace;' when such miserable wretches can prey upon us with impunity.

104. *Portus . . . tuis*: 'the harbor and altar to thy family;' i. e. the safety and defence of your father, son, and wife.

EPISTLE VII. DIDO TO ÆNĒAS.

AFTER the destruction of Troy, Ænēas and his followers, who escaped the fate of their nation, sailed in quest of Italy. After a series of disasters, they were driven by a storm upon the coast of Africa, where they were hospitably entertained by Dido, the daughter of Belus and widow of Sichæus, who was then building the city of Carthage.

Ænēas, having gained the affections of Dido, was invited to abandon his search for Italy, to accept the hand and throne of Dido, and settle in Carthage. With this arrangement Æneas seemed well pleased. But after spending the greater part of the summer there, being warned from heaven to pursue his voyage, he prepared to leave Carthage. Dido, having tried in vain to dissuade him, writes this letter to assure him he would be the cause of her death.

1. *Sic, ubi fata vocant*: 'so at the approach of death.' The swan is said, just before its death, to sing a melancholy strain. So Dido intimates that this complaint is the precursor of her own death.

4. *Adverso*: 'unfriendly to me.'

11. *Facta fugis*: 'you fly from a city already built.'

13. *Ut*: 'although.'

14. *Non notis*: 'to strangers.'

27. *Nurui*: 'your daughter-in-law.' As the wife of Ænēas, Dido

was daughter-in-law to Venus.—*Fratrem*: Cupid was brother to Ænēas, being both sons of Venus.

30. *Ille*: Ænēas; he is here spoken of in the third person; in the next verse she turns her address to him in the second person.

37. *Sine . . . procellis*: 'permit me to owe to the storms.'

41. *Et constantia magno*: sc. *pretio*; 'and that will cost you much;' i. e. your life.

54. *Edita fertur*: 'is said to have been born.' Venus is said to have sprung from the froth of the sea, near the island Cythēra: hence she is often called Cytherēa.

57. *Sic te . . . perdam*: 'it is better that I lose you so than by your death.'—*Sic*: in this way, without your perishing.

59. *Finge, age . . . deprendi*: 'come then, suppose yourself to be overtaken by a furious gale.'

81. *Pia sarcina nati*: i. e. a father borne upon the shoulders of a dutiful son. Ænēas had said he thus bore his father Anchīsēs from burning Troy.

82. *Spem . . . viri*: 'justly inspired me with the hope of his remaining a constant husband.'

84. *Adde fidem*: 'add also the plighted faith.'

86. *Fati . . . tenor*: 'the same series of disasters which pursued me before.'

91. *Ignotis*: sc. *oris*; 'to unknown shores.'—*Elapsa*: 'having escaped secretly.'

99. *Iārbæ*: Iārbas was the king of Getulia; of him Dido purchased the land upon which she built Carthage. He was an unsuccessful suitor of Dido, being rivalled by Ænēas.

116. *Vix tibi . . . seni*: 'scarcely will you find the country sought, even in old age.'

118. *Pygmalionis opes*: When Dido escaped from her brother Pygmalion, who succeeded to the throne and wealth of her husband Sichæus, after he had murdered him, she brought away much of the royal treasures.

127. *Superent*: 'prosper;' be victorious.

128. *Mars . . . tuis*: 'and the cruel war which you have carried on, let that be the end of your sufferings.'

131. *Domui*: 'the family;' i. e. her own.

133. *Phthias*: 'a Phthian;' Phthia was a city in Thessaly, from which Achilles came; and Mycēnæ was a city from which Menelæus and Agamemnon came.

155. *Tua munera*: 'your present.' Æneas had left his sword with Dido, which she is now about to use as the instrument of her own destruction.

161. *Elissa Sichæi*: 'Eliza, the wife of Sichæus.' Dido's name was also Eliza.

EPISTLE X. ARIADNE TO THESEUS.

MINOS, king of Crete, having made war upon the Athenians, on account of his son Androgeus, whom Ægeus, king of Athens, had caused to be assassinated through jealousy of his popularity, finally conquered them. He made peace with Ægeus on condition that he should send, yearly, seven boys and seven girls to Crete, to be destroyed by the Minotaur, a monster half man and half beast.

When the lot fell to Theseus to go, being aided by Ariadne, the daughter of Minos, he succeeded in killing the monster, and in retracing his steps out of the labyrinth by means of a thread. Theseus escaped from Crete in a vessel, and took with him Ariadne, whom he left asleep on the island Naxos, by order of Bacchus. Ariadne, having awoke and discovered her forlorn condition, writes this letter to Theseus, complaining of his ingratitude.

3. *Quæ legis* : sc. *verba* ; ' what you now read.'
6. *Insidiate* : in the vocative singular.
26. *Adesus* : ' excavated ' at the base.
34. *Thesca* : the Greek accusative.
48. *Ogygio deo* : i. e. by Theban Bacchus. Ogygius was a king of the Thebans.—*Baccha* : ' a Bacchānal,' or woman celebrating the rites of Bacchus.
60. *Facta boum* : i. e. ploughed grounds.
65. *Ut* : ' although.'—*Labar* : ' I may sail.'
66. *Exsul ero* : ' I shall still be an exile.'
71. *Ne victor* : that you might not, after conquering the Minotaur.
77. *Quâ fratrem* : ' with which you slew my brother.' The Minotaur and Ariadne were born of the same mother.
80. *Sed quæcunque . . . pati* : ' but whatever a helpless female, thus abandoned, is exposed to suffer.'
91. *Filia Phabi* : ' the daughter of Apollo;' i. e. Pasiphaë.
99. *Androgeos* : her brother. See the introduction to this Epistle.
100. *Cecropi terra* : ' O Athens.'—*Funeribus tuis* : ' by the destruction of your youth;' i. e. those who were sent yearly to Crete.
105. *Si stat victoria tecum* : ' if you gained the victory.'
107. *Cornu* : sc. *Minotauri*.
108. *Pectore* : by the hardness of your breast.
125. *Cecropios portus* : ' the harbor of Athens.'
131. *Nec tu . . . filius* : ' nor are you the son of Æthra, the daughter of Pitheus.' In her anger she denies the possibility of his having had human parents, and says he must have sprung from the rocks.
140. *Labat* : ' shakes; trembles.'
143. *Salutis* : ' of your escape from death.'

EPISTLE XIII. LAODAMĪA TO PROTESILĀŪS.

PROTESILĀŪS, the son of Iphiclus, having sailed with a fleet of forty vessels for Troy, was detained with the allied Greeks by contrary winds at Aulis, where the confederated powers assembled to pursue the voyage together. Laodamĭa, to whom Protesilāus had recently been married, learning the fact, and alarmed by her dreams, wrote the following Epistle to him, reminding him of an oracle which had said, that the first man of the Greeks, who should set his foot on the Trojan shore, would be slain, and beseeching him to be cautious and keep back.

2. *Æmonis*: 'a Thessalian woman.' Thessaly was called *Æmonia*.

13. *Mandantis*: 'of me while giving you charges.'

25. *Iphiclus, Acastus*: Iphiclus was her father-in-law, and Acastus her own father.

33. *Ut quas . . . creditur*: 'like women whom Bacchus is supposed to have touched with his thyrsus.' *Bicorniger* is a name given to Bacchus from the supposition of his having horns. The *thyrsus* is a spear-staff with vine leaves entwined around it.

35. *Matres Phyllerdes*: 'the Thessalian ladies;' so called from Phylāce, a town in Thessaly, where Protesilāus reigned. It was built by Phylācus, his grandfather; hence Protesilāus is sometimes called Phylacĭdes.

38. *Ille*: my husband.

41. *Quā possum*: sc. *viā*; 'as I can.'—*Squalore*: 'by negligence of my person.'

44. *Hospes*: Paris was the guest of Menelāus when he eloped with Helen.

45. *Aut te . . . maritæ*: 'either that you had disliked the looks of Helen.' She was called Tænarian, from Tænārus, a promontory in Laconia, where she was born.

50. *Reduci Jovi*: 'to Jove the preserver.'

58. *Phrygias*: i. e. might show how rich the Trojans were by his own appearance.

60. *Pars quotacunque*: 'a very small part.'

61. *Consors . . . gemellis*: 'O sister to the twin sons of Leda,' i. e. Castor and Pollux.

70. *Sibi*: 'for her.'

75. *Causā*: 'in the justice of his cause.'

80. *Sanguis*: i. e. my life depends on his, and his wounds will be mine.

100. *Multa querela*: 'much complaining.'

109. *Suam*: 'his.' Neptune was one of the principal builders of Troy; and Laodamĭa intimates that he opposes the Greeks; and if the gods are against them, that their enterprise will be calamitous.

114. *Inachĭæ*: 'Grecian;' so called from Ināchus, one of the early ancestors of the Greeks.

FASTI.

ROMULUS AND REMUS.

3. *Manibus . . . Minervæ*: 'that fierce wars are managed by the hand of Minerva.' And yet she has leisure for encouraging the liberal arts. The poet invokes Mars, the god of war, but wishes him to come unarmed.

7. *Romana sacerdos*: i. e. Rhea Silvia, who was a priestess of Vesta.

8. *Cepit*: 'captivated.'

9. *Ilia Vestalis*: 'Ilia, the vestal virgin;' i. e. Rhea.—*Inde moveri*: 'a beginning from thence.'

20. *Arbore nixa*: 'reclining against a tree.'

29. *Patruus*: Rhea's uncle Amulius had dispossessed his elder brother Numitor of the throne of Alba, and usurped it himself. He had also made her a vestal virgin to prevent her marriage. Nevertheless Rhea became the mother of Romulus and Remus, whom her uncle ordered to be thrown into the Tiber, and herself to be buried alive.

31. *Martia Picus avis*: 'the woodpecker sacred to Mars.'

34. *Sua visa*: 'her dream.'

36. *Pondere cælesti*: 'with celestial offspring.'

43. *Albula*: this was the ancient name of the Tiber, before Tiberinus fell into it, and gave it his own name.

54. *Mater et orba*: 'a mother and childless.'

63. *Fata gemellos*: 'which had brought forth twins.'

74. *Iliadæ fratres*: 'the brothers, sons of Ilia.'

77. *Editus*: 'made known to them;' i. e. Mars.

81. *Frater Numitoris*: Amulius.

92. *Sacra Palis*: Pales was the goddess of sheepfolds and of pastures. Her festivals were called *Palilia*, and celebrated with much solemnity at Rome.

99. *Domina . . . terræ*: 'and let it have power as mistress of the earth.'

105. *Celer*: Romulus had appointed Celer superintendent of his work.

THE NUT TREE.

IN this juvenile production of Ovid, he supposes a walnut tree, growing near a public road, to make the following complaint of the outrages committed against it by those who passed by.

13. *Matrem* : 'their parent tree.'

19. *Continuos* : 'successive.'

22. *Clytemnestra digna* : See Lat. Gram. Rule XIII. Obs. 2. Clytemnestra was slain by her own son Orestes.

27. *Quæque . . . cerasus* : 'and let the cherry-tree hear this, which tinges its fruit with various colors.'

29. *Feritur* : i. e. is any tree which bears only leaves pelted?

31. *Sinceros* : 'unmarred; unbruised.'

37. *De quo victoria* : 'the conquest of whom.'—*Lucro* : 'for gain.'

40. *Cui timeat* : 'that for which he should fear;' i. e. money, or treasure.

44. *Fragmina* : 'fragments;' broken branches.

45. *Vicinia* : 'nearness to me.'

53. *Sed, puto* : 'but, I suppose.' Ironically.

68. *Parca colona* : 'O rustic housewife, too frugal.'

81. *Rapti* : 'of what is plundered.'—*Relicti* : 'of that which is left,' viz. for my owner.

88. *Solve* : 'nor the sun.'

90. *Malo est* : 'is a misfortune.'

91. *Polydore* : Polydōrus, the son of Priam, was murdered for his wealth, by his brother-in-law. See Met. Book XIII, verse 399, note.

92. *Aonium virum* : her husband Amphiarāus. To avoid going to a war, in which he knew he was to perish if he went, Amphiarāus had secreted himself. But his wife Eriphyle, induced by a diamond necklace, discovered the place of his concealment, and Amphiarāus was obliged to go to the war. But before his departure, he enjoined it on his son to kill his mother, as soon as the tidings of his own death should reach him, which command was executed.

94. *Opes* : the Hesperides, or daughters of Hespērus, had a garden in which some of the trees were said to bear golden apples.

97. *Nec . . . hamis* : 'and am not defended by crooked thorns.'

100. *Icario cane* : 'with the dog-star.'

105. *Hæc mihi perpersæ* : 'after I have suffered all these evils.'

115. *Quæ publica tangunt* : 'things that grow by the way-side.'

127. *At non . . . finit*: 'but the divine Augustus has not confined the blessings of peace to the city of Rome.'

137. *Fusco succo*: the juice from the bark of the walnut tree, and from the outer covering of the nut, when handled, stains the hand with a dingy yellow, which will not yield to water, and can only be worn off.

153. *Sagittis*: this is an allusion to malefactors condemned to be shot, who are tied to the stake, and therefore cannot move to shun the arrow which they may see aimed at them.

162. *Dedecus esse semel*: 'for the punishment to be inflicted at once.'

TRISTIA.

LIB. IV. ELEGIA X.

OVID gives some account of his family, and of his own life.

1. *Ille . . . posteritas*: the construction is, *O posteritas, accipe, ut nôris quem legis, ego sum ille qui fuerim lusor tenerorum amorum.*

3. *Sulmo*: a town of the Peligni, about ninety miles north-east of Rome.

6. *Consul uterque*: both consuls Hirtius and Pansa fell at Mutina, in a battle against Antony, 43 years before the Christian era.

7. *Ordinis*: sc. *equestris*: 'of equestrian rank.'

11. *Lucifer idem*: 'the same day;' i. e. of the month.

13. *Hæc est . . . solet*: 'this is the first of the five days, sacred to the warlike Minerva, which is bloody with the fight of gladiators;' i. e. the *second* day of the festival. For on the first day of the *Quinquatria*, oblations were offered, but without the effusion of blood. On the second, third, and fourth, shows of gladiators were exhibited, and on the fifth was a solemn procession through the city. During this celebration, which commenced on the 18th of March, the scholars had holydays.

18. *Verbosi Fori*: 'of the noisy forum.'

22. *Maenides*: Homer.

29. *Lato clavo*: senators had a broad stripe of purple on the breast of their tunic, called *latus clavus*; and the knights a narrow one, called *angustus clavus*. Augustus gave the sons of senators permission to wear the *latus clavus* when they assumed the manly gown.

34. *Tribus una*: he intimates that he had been a triumphvir.

35. *Curia*: the senatorial dignity only remained for him to gain. He had passed through the other gradations.—*Clavi*: by saying that the width of his purple was contracted, he means that he did not receive the senatorial dignity, which, as above stated, was designated by a broader stripe of purple upon the robe.

43. *Suas volucres legit*: 'read his description of birds.' Æmilius Macer, a poet of Verona, wrote concerning birds, serpents, and plants.

47. *Ponticus*: Ponticus and Bassus were contemporary poets with Ovid. One wrote in heroic, and the other in iambic verse.

50. *Dum ferit*: 'while he strikes the lyre to his polished songs.'

51. *Tibullo*: Tibullus died when Ovid was very young, soon after

the commencement of their acquaintance. Some say he died the day Ovid was born; but this is a mistake.

56. *Thalia*: the construction is, *meaque Thalia* [musa] *non tardè facta est nota*.

60. *Corinna*: this is the name under which Ovid celebrates a favorite in his *Amorum Libri*, which he calls *juvenilia*.

90. *Errorem*: it is not known fully what was the cause of Ovid's banishment; but he is supposed to have been guilty of some violation of honor in relation to Augustus.

95. *Pisæâ olivâ*: the victors at the Olympic games were crowned with olive at Pisa, a city of the Peloponnesus.

96. *Abstulerat decies*: i. e. after ten celebrations of the Olympic games. These took place every four years, and of course he means, after he was forty years old.

97. *Tomitas*: Ovid was banished to Tomos.

108. *Occultum*: i. e. the concealed, or South pole, the North pole being visible.

123. *Qui detrectat presentia*: 'which undervalues the works of living authors.'

QUESTIONS.

METAMORPHOSES.

BOOK I.

IN what city, and at what period
was Ovid born?

Under which of the Roman em-
perors did Ovid flourish?

To what place was Ovid ban-
ished?

Where is Tomos situated?

What are the peculiar excellen-
cies of the poetry of Ovid?

Who were the Titans?

Who was Phœbe?

Who was Amphitrîte?

What is the form of the earth?

How many zones are there?

What part of the earth is in the
torrid zone?

Where are the two frigid zones
situated?

What name is given to the two
zones which are situated be-
tween the torrid and frigid
zones?

Who was Aurora?

Why is the name of Aurora used
to signify the east?

Where is Nabathœa, and from
whom did it receive its name?

Who was Zephyrus or Favonius?

Which of the deities was the god-
dess of flowers?

Which of the winds is called Bo-
reas?

What wind is called Auster?

By what figure is *Septemtrionem*
divided, in verse 64?

From whom was Prometheus de-
scended?

By whom, and by what means is
the first man said by the poets
to have been formed and ani-
mated?

How was the impiety of Prome-
theus punished?

Which was the first of the four
ages of the world?

How were the laws of the Romans
made known to the people?

Who was the sovereign of the
gods?

Why was the oak dedicated to
Jupiter?

By whom was Saturn dethroned?

How was the empire of the world
divided, after Saturn was driven
from his throne?

Under what names is Jupiter sup-
posed to have been worshipped
by the Africans, Babylonians,
and Egyptians?

What age followed the golden?

In what age is the year said to
have been first divided into
seasons?

What were the first habitations of
mankind?

Which of the goddesses was
thought to preside over corn
and harvests?

In what island was Ceres princi-
pally worshipped?

What is the third age of the world
called?

- What age succeeded the brazen?
 What evils were introduced into
 the world in the iron age?
 By what river were the gods ac-
 customed to swear?
 Where was the Styx, and why
 was it supposed to be a river of
 the infernal regions?
 Who was Astræa?
 Who were the Giants that made
 war against Jupiter?
 Where did the ancients suppose
 the habitation of their deities
 to be situated?
 Where is mount Olympus?
 Where are the mountains Pelion
 and Ossa situated?
 What deity was supposed to be
 the author of thunder?
 Who was Nereus?
 Who was Doris?
 Who were the Nereïdes?
 What other nymphs were there?
 Who were the Fauns and Satyrs?
 What is there peculiar in verse
 193?
 By whom was Bacchus brought
 up?
 Who were the Silēni?
 Who were the Sylvāni?
 In what country were the moun-
 tains Mænālus, Lycæus, and
 Cyllēnus, and to whom were
 they dedicated?
 Where is Arcadia situated, and
 for what is it celebrated?
 Who was Lycæon?
 Into what beast was Lycæon
 changed?
 Who were the Molossi?
 What were the Penātes?
 Who was Erinnys?
 Who were the Furies, and for what
 purposes were they employed
 by the gods?
 What was the opinion of the an-
 cients concerning the axis of
 the earth?
 Who were the Parcæ or Fates?
 What was the name and office of
 each?
 By whom were the thunderbolts
 of Jupiter fabricated?
 Who were the Cyclops.
 In what part of the earth was the
 habitation of Æölus?
 Which of the winds was called
 Aquilo?
 Who was said to be the queen of
 heaven and the wife of Jupiter?
 What goddess was the messenger
 of Juno?
 Which of the deities is represented
 by the rainbow?
 Who was the god of the sea?
 How did he obtain his sovereign-
 ty?
 In what country is Bœotia situa-
 ted?
 Where is Ætolia?
 Of what country does Phocis form
 a part?
 To whom was mount Parnassus
 sacred?
 Who was Deucalion?
 To whom was Deucalion married?
 Where is Corÿcus?
 Which of the goddesses had an
 oracle in Attica?
 Who was Themis?
 Who was Triton?
 Who was Phœbus?
 Over what sciences did Apollo
 preside?
 In what town was the most cele-
 brated oracle of Phœbus?
 Who was Epimetheus?
 Where does the river Cephîsus
 rise, and what celebrated city
 and mountain does it pass?
 What did the ancients do before
 they approached the altars of
 their deities?
 What answer was returned by
 the oracle of Themis to the
 inquiries of Deucalion and Pyr-
 rha?
 How did Deucalion interpret the
 answer of the oracle?
 How is the earth said to have
 been repeopled after the deluge
 described by Ovid?

BOOK II.

Who was Python?

Why is Apollo often called *Pythius*?

Why is the epithet *arcitēnens* applied to Apollo?

Who was Daphne?

In what country is the celebrated vale of Tempe?

Who was Cupid?

What is the modern name of the island Delos?

To what goddess were human sacrifices often offered?

What deity presided over hunting, mountains, and forests?

In what country was the city Claros?

Where is Delphi?

Where is Patāra situated?

In what sea is the island Tenēdos?

Why was the laurel dedicated to Apollo, and why is he always represented as crowned with its leaves?

Which of the gods is sometimes called Pæan?

Who was Iō?

Who was Ināchus?

Into what animal was Iō changed by Jupiter?

To whose care did Juno intrust her rival Iō?

Who was Argus?

Which of the gods was employed as the messenger of the other deities?

From whom was Mercury descended?

What three things did Mercury have?

Which of the gods is called Atlantiades?

Why is Mercury sometimes called Cyllenius?

By whom was Argus slain?

How did Juno dispose of the hundred eyes of Argus?

Where is the Nile?

In what nation was Iō worshipped as a goddess?

From whom was Phaëton descended?

Who was Clymène?

Who was Epāphus?

Who was the god of fire and smiths?

How was the lameness of Vulcan occasioned?

Where were the forges of Vulcan supposed to be placed?

To whom was Mulciber married?

Why is the epithet *canōrus* applied to Triton?

Who was Proteus, and for what remarkable properties was he distinguished?

Who was Briareus?

Who was Doris?

What did Phaëton ask of Phœbus, as a proof that he was really his son?

Who was Tethys?

Why is the name of Tethys often used for the sea?

Who was Chiron?

What were the Centaurs?

Whence is the fabulous history of the Centaurs supposed to have originated?

For what was Chiron celebrated?

Into what constellation in the zodiac was Chiron changed?

By whom was the chariot of the sun made?

What planet has been sometimes called Lucifer?

When is the planet Venus called Hespērus by the poets?

Who were the Hours?

In what part of the heavens are the constellations Ursa Major and Ursa Minor?

Who was Arcas?

Who was Callisto?

What were the names of the horses of the sun?

What stars are called the Triōnes?

Where among the stars is the constellation Boōtes?

- Who was Merops, and into what was he changed?
- Where are the mountains Athos, Taurus and Œto situated, and what are their present names?
- To whom was mount Helicon dedicated, and what is it now called?
- From whom did mount Hæmus receive its name?
- In what countries are the mountains Ida, Etna, Parnassus, Eryx, Cynthus, and Othrys?
- Where are Rhodope, Mimas, Mycale, and Caucasus?
- For what is Scythia remarkable?
- To which of the deities are Dindyma, Cithæron and Pindus dedicated, and where are they situated?
- Where are the Alps and the Apennines?
- To what circumstance does Ovid ascribe the origin of the dark color of the Ethiopians?
- In what quarter of the earth are Ethiopia and Libya?
- Where are the fountains Dirce and Amymone?
- In what country was the city of Argos?
- Where is Corinth, and what is its ancient name?
- To whom was the fountain Piræne sacred, and near what city was it situated?
- Where is the Don, and what was its ancient name?
- Where are the rivers Caicus, Ismenos, and Erymanthus?
- What river was set on fire during the Trojan war?
- Where is the Meander, and for what is it remarkable?
- Where are the rivers Melas, Eurötas, and Euphrates?
- Which is the largest river in India?
- In what countries are the rivers Faoz and Danube, and what were their ancient names?
- Where are the Tagus, Spercheus, and Alpheus?
- What is the modern name of the Caÿster, and for what birds was it formerly celebrated?
- Where are the rivers Strymon and Hebrus?
- Where are the Rhine and the Rhone?
- In what country are the Po and the Tiber?
- On the banks of what river was Rome built?
- What part of the infernal regions was called Tartarus?
- In what sea are the Cyclades?
- What was the end of Phaëton?
- What country was called Hesperia by the Romans?
- What was Italy sometimes called by the Greeks?
- From whom is the name Hesperia derived?
- Who were the Heliades?
- Into what were the sisters of Phaëton changed?
- Which of the deities was considered the goddess of war?
- What was there peculiar in the birth of Minerva?
- Who was the goddess of wisdom and the sciences?
- In what places was Pallas principally worshipped?
- How was the goddess of Envy employed, when Minerva visited her abode?
- What description has Ovid given of the person of Envy?
- Which of the goddesses is sometimes called Tritonia?
- By whom was Athens founded?
- Who was Cecrops, and when did he settle in Attica?
- How did Minerva punish the avarice of Aglauros?
- Who was Herse?
- Why did the goddess of Envy weep at the sight of Athens?

BOOK III.

Who was Agēnor?
 What duty did he impose on his son Cadmus?
 Why did not Cadmus return to his country?
 How did Cadmus determine on the place for building Thebes?
 Where is Thebes?
 By whom and at what period was the use of letters introduced into Greece?
 In what country was Tyre?
 What was the fate of the Phœnicians, who were sent to fetch water from the fountain sacred to Mars?
 What was the issue of the conflict between Cadmus and the serpent of Mars?
 Which of the goddesses was friendly to Cadmus?
 How was the stage laid open to the view of the audience in the Roman theatres?
 How did Cadmus dispose of the teeth of the serpent, and into what were they changed?
 Of what country was Thebes the capital?
 Who was Hermiōne, and to whom was she married?
 Who was the god of war and armies?
 From whom was Mars descended?
 From what is Venus said to have sprung?
 To whom was Venus married?
 Who was the mother of Cupid, Hymen, and the Graces?
 Whose son was Ænēas?
 Where was Venus particularly worshipped?
 Who was Cræsus, and how was he saved from death, when condemned by Cyrus to be burned?
 Who was Actæon, and into what was he changed?

What was the end of Actæon?
 Who was Pentheus, and what was his end?
 Who was Amalthæa?
 Who were the Hyādes, and into what were they changed?
 Where is the island Chios?
 Who was Semēle, and what was her end?
 From whom was Bacchus descended?
 In what island was the infancy of Bacchus spent?
 Why was Bacchus said to be the god of wine?
 How were the Bacchanals, or worshippers of Bacchus, arrayed, and in what manner did they celebrate his rites?
 What was the *Thyrsus* of Liber or Bacchus?
 What animals and plants were sacred to Bacchus?
 How did Bacchus punish the seamen who carried him from Chios?

BOOK IV.

In what country was Babylon, and by whom was it built?
 Who was Semirāmis, and at what period did she live?
 Who was Ninus, and what was his end?
 Give some account of Pyramus and Thisbe.
 How does Ovid say that mulberries were colored?
 Who were Ino and Athāmas?
 Which of the goddesses persecuted the race of Cadmus?
 Who were the Mineŷdes, and how did Bacchus avenge the contempt with which they treated his divinity?
 To what evil were the souls of persons unburied said to be subjected?
 Who was Cerbērus? Describe him.

Who was Tityus, and how was he punished in Tartarus?

Who was Tantalus, and how was he punished after death?

How is Sisypheus said to be employed in the infernal regions?

Who was Ixion, and how were his crimes punished?

Who was Belus?

Who were the Danaides, and whom did they marry?

What was the crime and punishment of the Belides or Danaides?

By whom was Andromeda rescued from the sea-monster?

By what weapon did Perseus slay the sea-monster, and from whom did he receive it?

To whom was Andromeda married?

Why is Mercury sometimes called Alipus?

Who was Hymen?

Why is Perseus called Abantiades and Agenorides?

Who were the Gorgons?

Who was Medusa, and what effect did the sight of her head produce on those who looked at it?

Who were the Graiae?

How did Perseus obtain possession of the eye of the Graiae?

By whom was the head of Medusa cut off?

How was Perseus enabled to look on the head of Medusa, without being turned into stone by it?

Who was Pegaeus, and what was his origin?

Where is the fountain Hippocrene, and how was it formed?

How is Libya said to have become infested with serpents?

Who was Phineus, and why did he attack Perseus?

Why is the epithet *corniger* applied to Jupiter Ammon?

Did Cepheus favor the claims of Perseus or of Phineus?

Who was Bellona, and to whom is her name often applied?

Where is Chaonia?

Why is Mercury sometimes called Cyllenius?

How did Perseus overcome Phineus and his companions?

Where did Perseus go when he left the court of Cepheus?

Why is Juno sometimes called Saturnia?

For what purpose did Juno visit the infernal regions?

Who was Iris?

Who was Tisiphone?

How many furies were there, and what were their names?

By whom was the Hydra killed, which infested the lake of Lerna?

What act of cruelty did Athamas commit in his frenzy?

How did Ino act after she became frantic?

Where is the Ionian sea?

What is the Greek name of Venus, and why was it applied to her?

Into what were Ino and Melicerta changed by Neptune?

Into what were Cadmus and Hermione changed?

Who was Perseus?

Give some account of him.

Who was Atlas?

Why did Atlas refuse to Perseus the rites of hospitality?

Into what was Atlas changed?

Where is mount Atlas, and why is it said by the poets to support the heavens on its summit?

Who is the god of the winds?

How was Perseus arrayed and armed, when he undertook the expedition against the Gorgons?

BOOK V.

By whom was the marriage feast of Perseus and Andromeda interrupted?

- By whom?
 Where is Ethiopia?
 Who was Cepheus?
 What evils were brought upon him by his wife?
 Who was Andromēda?
 Why was Andromēda exposed to the sea monster?
 Why was the name Ammon given by Bacchus to Jupiter?
 Where was the celebrated oracle of Jupiter Ammon?
 Who was Abas?
 What islands were called the Ba-leares, and for what?
 What bird is sacred to Jupiter?
 By whom, and on what account was Polydectes slain?
 Who was Teutamias?
 What declaration of an oracle concerning Acrisius is alluded to by Ovid, and how was it fulfilled?
 What celebrated city is said to have been built by Perseus?
 Of what was Ceres considered the goddess?
 Where is Trinacria?
 Who was Typhon, and how was his rebellion against Jupiter punished?
 Where is Pelōrus?
 What is said to have been the cause of the earthquakes in Italy?
 Which of the deities was king of the infernal regions?
 Why is Venus sometimes called Erycīna?
 Who was Cupid?
 Who was Proserpine, and what is her Greek name?
 Where is Enna, and what is its modern name?
 Where is the river Caÿster, and for what was it celebrated?
 By whom was the daughter of Ceres carried off?
 Who were the Palisci?
 Who were the Bacchiādæ?
 Where is Syracuse, and by whom was it built?
 Where is Corinth, and why is the epithet *bimāris* sometimes applied to it?
 Who was Alpheus?
 Who was Arethūsa, and into what was she changed?
 Who was Cyāne, and into what was she changed?
 Who were Aurora and Hespērus?
 What island is sometimes called Sicania and Trinacria?
 Where is Elis?
 Where is Ortygia?
 How did Ceres act, when informed by Arethūsa of the fate of her daughter?
 On what condition did Jupiter promise to Ceres the restoration of her daughter?
 Who were the Parcæ?
 Who was Ascalāphus, and into what bird was he changed?
 Where is the river Achēron, and why was it supposed to be a river of the infernal regions?
 Who was Erēbus, and what does his name often signify?
 Where was the river Phlegēthon, and for what were its waters remarkable?
 How far was the request of Ceres for the restoration of her daughter complied with by Jupiter?

BOOK VI.

- Who was Niōbe, and whom did she marry?
 Give some account of Niōbe.
 Who was Arachne, and in what art did she excel?
 Why did Arachne attempt to destroy herself, and into what was she changed?
 Where is Ionia?
 For what was Amphīon, the son of Jupiter, celebrated?
 What other Amphion was there?
 Who was Tiresias, and what gifts had he?

Who was Manto?
 Why were the Thebans called
 Ismenides?
 Who were the children of Latona?
 Which of the Theban matrons re-
 fused to worship Latōna?
 Who was Tantalus?
 Who was Taygēta?
 What ancient people were cele-
 brated for their skill in needle-
 work?
 How is Amphion said to have
 built the walls of Thebes?
 Why did Niōbe claim a superior-
 ity over Latōna?
 Who were the Titans?
 In what island were Phœbus and
 Diana born?
 How was the arrogance of Niōbe
 punished, and into what was
 she changed?
 Who was Tereus?
 Who were Procne and Philomēla?
 What act of cruelty did the moth-
 er of Itys commit?
 How did Procne discover the
 treachery of her husband?
 Who was Cecrops?
 Into what were Tereus, Procne,
 and Philomēla changed?

BOOK VII.

Who was Jason, and in what
 country was he born?
 Who was Æetes, and by whom
 was Jason sent against him?
 For what purpose did Jason un-
 dertake his celebrated expedi-
 tion to Colchis?
 Who were the Minyæ?
 Who was the chief of the Argō-
 nauts, and by whom was their
 ship built?
 Where is the river Faoz, and
 what was its ancient name?
 On what condition did Æetes en-
 gage to restore to Jason the
 golden fleece?
 To whom was Jason indebted for

success in his enterprise at the
 court of Æetes?
 Who was Medæa?
 How does Ovid describe the bulls,
 which were to be tamed by
 Jason?
 Why are the Greeks often called
 Pelasgi?
 How did Jason overcome the war-
 riors, who sprung from the
 teeth of the serpent?
 By what means was the dragon
 overcome, which guarded the
 golden fleece?
 Where is Lethe, and what peculiar
 property were its waters sup-
 posed to possess?
 By whom was Jason accompanied
 on his return to Thessaly?
 Who was Æson?
 Who was Hecātē, and why is she
 called *triformis*?
 By whom, and in what manner
 was the youth of Æson restored?
 Where is Hæmonia?
 How did Medæa revenge the in-
 juries which Jason had received
 from Pelias?
 How was the harmony between
 Jason and his queen interrupt-
 ed?
 How did Medæa revenge herself
 on Glauce, and afterwards on
 Jason?
 Who was Ægeus, and to whom
 was he married?
 From whom is Media said to have
 received its name?
 Who was Æacus?
 How were his people restored?
 From whom did the island Ægīna
 take its name?
 How did the ancient soothsayers
 profess to discover future events?
 Where was Dodōna, and by whom
 was it built?
 For what was the wood of Dodō-
 na remarkable?
 Who was Telāmon?
 What part of the world did the
 Myrmidons inhabit?

What is said to have been the origin of the Myrmidons?

BOOK VIII.

Who was Dædalus, and for what was he distinguished?

Where is Crete?

What was the Minotaur?

Who was Minos?

How did Dædalus escape from Crete?

Who was Icærus?

Who was Boötes?

What constellation is called Helice?

Who was Orion?

Where is Samos, and to what goddess was it dedicated?

Where are Paros, Delos, Lebynthos, and Calymne?

What was the consequence of the disobedience of Icærus to the advice of his father?

Where is the Icarian sea?

Who was Talus, and into what was he changed?

Where is Phrygia?

Who was Lelex?

Why is Mercury styled *Atlantiades* and *caducifer*.

Who were Baucis and Philémon?

Why were geese held in high estimation by the Romans, and kept in their houses?

How was the piety of Baucis and Philémon rewarded, and into what were they eventually changed?

Where was Tyāna situated?

BOOK IX.

Who was Hercules?

To whose will was Hercules long compelled to submit?

Who was Eurystheus?

Which of the goddesses was an enemy to Hercules?

Who was Dejanira?

How did the contest between Hercules and Achelōus end?

What is said to have been the origin of the *Cornucopia*?

Who was Nessus?

How did Dejanira come into the power of Nessus?

What gift did Dejanira receive from the dying Centaur?

Where was the city Œchalia?

Where was Cæne, and to whom was it sacred?

Why is Hercules sometimes called *Amphitryoniades*?

Why did Dejanira send the garment of Nessus to her husband at Œchalia?

Who was Lichas, and what was his end?

What was the second labor of the son of Alcmena?

What was the effect of the poisoned garment on the body of Hercules?

Who was Busiris, and by whom was he slain?

Who was Antæus, and how was he killed?

What was the tenth labor of Hercules?

Who was Cerberus?

What was the twelfth labor of Hercules?

Where is the Peloponnesus?

What was the seventh labor of the son of Alcmena?

Where is Elis?

Who was Augias?

What was the fifth labor of Hercules?

In what country was the lake Stympalus?

What was the sixth labor of Hercules?

What was the third labor that Eurystheus imposed on Hercules?

Who were the Amazons, and where did they reside?

Who was Hippolyte?

- Who was Theseus?
 What was the ninth labor of Hercules?
 Who were the Hesperides?
 What was the eleventh labor of Hercules?
 By whom were the Centaurs destroyed?
 What was the fourth labor of Hercules?
 Where is Arcadia?
 How did Hercules destroy the Hydra of Lerna?
 Where was Lerna situated?
 Where is Thrace?
 What was the eighth labor of Hercules?
 In what country was Nemæa?
 What was the first labor which Eurystheus imposed on the son of Alcmena?
 Who was the wife of Jupiter?
 On what mountain did Hercules die, and where is it situated?
 Who was Philoctetes, and in what manner did he contribute to the destruction of Troy?
 How was Hercules generally clothed and armed?
 What honor did Jupiter confer on Hercules after death?
 Why is Hercules sometimes called *Tirynthius*?
 Who was Orpheus?
 Where did Orpheus go in order to recover Eurydice?
 Who was supposed to be king of the infernal regions, and to whom was he married?
 What request did Orpheus make of Pluto?
 What remarkable effects were produced by the music of Orpheus in the infernal regions?
 On what condition was Eurydice allowed to return to the earth, and how was her return prevented?
 Who was Olënus, and what was his end?
 Where was mount Ida, and why is the epithet *humida* applied to it?
 Who was Charon, and what was his employment?
 Why did the ancients place a piece of money under the tongue of their departed friends?
 What was the end of Orpheus?
 Who was Hyacinthus, and how was his death occasioned?
 What country was sometimes called Cebalia?
 Into what was Hyacinthus changed by Apollo?
 What were the *Hyacinthia*, and how were they celebrated?

BOOK X.

- Who were the Cicönes?
 What remarkable effects are said to have been produced by the music of Orpheus?
 Who was Hymen, and why was he invoked at marriages?
 Who was Eurydice, and what occasioned her death?
 Why is the epithet *Rhodopæus* applied to Orpheus?
 Where is the promontory Tænarus, and for what was it remarkable?

BOOK XI.

- Who was Silenus?
 Who was Midas, and for what vice was he remarkable?
 What were the ancient *Orgia*?
 What reward did Bacchus promise Midas for restoring Silenus?
 What request did Midas make of Bacchus?
 How did Midas become the punisher of his own avarice?
 Where is the river Pactolus, and how are its sands and waters said to have been first tinged with gold?

Who was the god of shepherds and huntsmen?

What was there remarkable in the shape and features of Pan?

What were the Greek *Lycæa* and the Roman *Lupercalia*?

Where did Pan principally reside?

In what art did Pan contend with Apollo?

How did Apollo punish the folly of Midas in preferring the music of Pan to his own?

Why is Apollo sometimes called *Delius*?

How was the punishment of Midas made known?

Who was Ceÿx?

Who was Halcyōne?

Where was Trachinia situated?

Who was Dædalion, and into what was he changed?

Where is Claros, and to whom was it dedicated?

Who were the Phlegÿæ?

Who was Phorbas, and for what offence was he destroyed?

What disaster befell the ship in which Ceÿx embarked?

Where are Athos and Pindus?

What was the end of Ceÿx?

Why is Halcyōne called *Æolis*?

Why is the epithet *funesta* applied to Halcyōne on the death of her husband?

Who was the attendant and messenger of Juno?

Who was Erëbus?

Who were Morpheus and Somnus?

Who were the Cimmerii, and why was it supposed that the habitation of Somnus was in their country?

How does Ovid describe the entrance to the cave of sleep?

How is Somnus described by Ovid?

How was Halcyōne made acquainted with the fate of her husband Ceÿx?

Why is the goose said to be more sagacious than the dog?

Where is Trachis, and why is it called *Heraclæa*?

What remarkable circumstance is related concerning the body of Ceÿx, and into what was it changed?

Into what bird was Halcyōne changed?

What is said to have been the origin of the expression 'Halcyon days'?

BOOK XIII.

Who was Ajax, and what was his character?

Where is Salāmis?

Who was Ulysses, and how did he differ from Ajax?

What was the subject of the contest between Ajax and Ulysses?

Where is Sigæum, and what is its modern name?

Who was Hector, and by whom was he slain?

Who were the Pelasgi?

How does Ajax trace his descent from Jupiter?

Who was Achilles?

How was Achilles made invulnerable?

Who were Peleus and Thetis?

By what artifice did Ulysses discover Achilles, when he was disguised in the court of *Lycômêdes*?

How did Achilles treat the dead body of Hector?

By whom, and in what manner was Achilles slain?

Who was *Polyxëna*?

Who was *Sisÿphus*, and what was his employment in the infernal regions?

By what artifice did Ulysses attempt to avoid joining the Grecian armies?

By whom, and by what means

- was the madness of Ulysses proved to be feigned?
 Who was Telemachus?
 How did Ulysses revenge himself on Palamædes?
 What was the end of Palamædes?
 Who was Philoctetes?
 Who was Nestor, and for what is he celebrated?
 Who was Tydides?
 Why did he leave his country after the fall of Troy?
 Where did Diomædes settle after the Trojan war?
 Who were the two bravest chiefs in the Grecian army?
 Who was Rhesus, and why were the Greeks anxious to obtain possession of his horses before they arrived at Troy?
 By whom was Rhesus slain?
 Who was Dolon, and why was he slain by the Greeks?
 Who was Helênus, and for what was he celebrated?
 What was the celebrated *Palladium* of Troy?
 What important information did Helênus communicate to the Trojans concerning the *Palladium*?
 By whom was the *Palladium* taken from Troy?
 Which of the Grecian chiefs was generally the companion of Ulysses in his exploits?
 Who was Deiphobus?
 Who was Andromache?
 Where is the island Dulichium?
 Why are the epithets *Ithacus* and *Laërtius* applied to Ulysses?
 How does Ulysses trace his descent from Jupiter?
 Who was Pyrrhus, and what was his character?
 Who was Priam, and by whom was he slain?
 Where are Phthia and Scyros?
 Who was Teucer?
 Who was Telëphus, and by whom was he wounded, and by whom healed?
 Where is Lesbos, and what is its modern name?
 Where is Aulis?
 What took place there?
 Who was Agamemnon, and why was he appointed the commander of the Grecian armies?
 What cause of offence did Agamemnon give to Achilles in the Trojan war?
 What was the end of Agamemnon?
 Who was Clytemnestra?
 Who was Iphigenia, and why was she doomed to be sacrificed?
 Who was Diana?
 Who was Tyndarus?
 Who was Helen, and to whom was she married?
 Give some account of Helen.
 Who was Paris, and which of the goddesses did he declare to be less beautiful than Venus?
 Who was Menelaus?
 What occasioned the celebrated Trojan war?
 How came the Grecian princes to unite in that war?
 How long did the siege of Troy continue?
 In what memorable event did the Trojan war end?
 Who was Antenor, and where did he settle after the destruction of Troy?
 Where is Padua, and what was its ancient name?
 Who prevailed on the Greeks to renew the siege of Troy, after they had resolved to return to Greece?
 Who was Thersites?
 Describe him.
 Who was Sarpëdon?
 Who was Euröpa?
 What monarch did Sarpëdon attempt to dethrone?
 Of what country did he afterwards obtain the sovereignty?

By whom was Sarpēdon slain?
 What wounds were esteemed
 honorable by the ancients?
 Who was Patroclus, and to which
 of the Grecian chiefs was he
 particularly attached?
 By whom was Patroclus slain?
 Where is the river Simōis, and
 what is its present state?
 Where is mount Ida?
 Was there more than one Ajax in
 the Grecian army?
 Of what country was Idomeneus
 king?
 Why did Idomeneus cause his own
 son to be slain?
 In what country did Idomeneus
 settle after his expulsion from
 Crete, and what city did he
 build in it?
 Who was Meriōnes?
 To whom were the arms of
 Achilles adjudged?
 Why did Ajax slay himself?
 What flower is said to have
 sprung from the blood of Ajax?
 By what means did the Greeks
 eventually succeed in taking
 Troy?
 Who was Hecūba?
 Where is the Hellespont, and
 what is its modern name?
 Who was Cassandra, and for what
 was she distinguished?
 What was the end of Cassandra?
 Who was Astyānax?
 Which of the winds is called Bo-
 reas?
 To whose share did Hecūba fall
 in the division of the Trojan
 captives?
 What did Hecūba carry with her
 from Troy?
 What people were sometimes call-
 ed Bistōnes?
 Who was Polymnestor, or Poly-
 mestor?
 Who was Polydōrus, and to whose
 care was he intrusted by his
 father?

By whom, and from what motive
 was Polydōrus slain?
 How did Hecūba discover the
 murder of her son Polydōrus?
 How did she revenge his death?
 Who was Polyxēna, and why was
 she slain?
 Where was the tomb of Achilles?
 Who was Neoptolēmus, and why
 so called?
 Who was Penelōpe, and what
 was her character?
 Who were the Odr̥ysæ?
 Into what was Hecūba changed?
 Where is Sithonia?
 Who was Memnon?
 Where and by whom was Mem-
 non slain?
 Who was Antilōchus?
 Into what were the ashes of Mem-
 non changed?
 Is there any monument of Mem-
 non remaining?

BOOK XIV.

From whom was Ænēas descend-
 ed?
 For what virtues was Ænēas dis-
 tinguished?
 How was Anchises saved from
 the flames of Troy?
 Where did Anchises die?
 Who was Creūsa?
 What were the two names of the
 son of Ænēas?
 In what country was Ænēas
 commanded by the oracle to
 settle?
 By whom was Carthage built?
 Who was Dido, and how came
 Ænēas at her court?
 Who was Circe, and where did
 she reside?
 Near the mouth of what river did
 Ænēas land in Italy?
 What were the first inhabitants of
 Italy called?
 Who was Lātīnus?

- Who was Lavinia?
 To whom was Lavinia promised
 in marriage before the arrival
 of Ænëas in Italy?
 Who was Turnus?
 What was the cause of the war
 between Turnus and Ænëas?
 How was this war terminated?
 Where was Latium situated?
 What was Etruria or Tuscany
 sometimes called?
 Who were the Rutuli?
 Who was Evander?
 How did he treat Ænëas?
 Of what country was Daunus
 king?
 Why did Cybèle prevent the ships
 of the Trojans from being burn-
 ed?
 Where is mount Ida?
 Into what were the ships of
 Ænëas changed?
 Where did Diomêdes come from?
 Who were the Achivi?
 What was the end of Turnus?
 Of what nation was Ardea the
 capital?
 Into what was the city Ardea
 changed?
 Why is the epithet *Cythereus*
 sometimes applied to Ænëas?
 By what was the chariot of Venus
 drawn?
 What was the end of Ænëas?
 In what country was the river
 Numicius?
 What deities were called by the
 Romans *Indigètes*?
 When and by whom was Alba
 Longa built?
 Who was Silvius?
 Who was Alba?
 From whom did mount Aventine
 receive its name?
 What was the ancient name of
 the river Tiber?
 Who were the Hamadryades?
 Who was Pomona?
 To whom was the goddess of gar-
 dens married?
 What was Italy sometimes called
 by the ancients?
 Who was Numitor?
 By whom was Numitor dethroned?
 Who dethroned Amulius and re-
 stored his throne to its lawful
 possessor?
 Who were the parents of Romu-
 lus and Remus?
 Who was Rhea Silvia?
 By whom was Rome founded?
 What were the *Palilia*?
 Who was Pales?
 Who was Tatius?
 Of what nation was Cures the
 capital?
 Why did the Sabines make war
 against Rome?
 Who was Tarpeia, and what was
 her end?
 Who was the goddess Saturnia?
 Why did not Venus shut the gate
 of Rome, which Juno had open-
 ed?
 Who were the Naiades?
 Who was Janus?
 When was the temple of Janus
 shut?
 Where are the Alps?
 Why is the epithet *Martius* some-
 times applied to the Roman
 people?
 What was the issue of the war
 between the Romans and Sa-
 bines?
 At whose request did Jupiter con-
 sent to receive Romulus into
 the number of the gods?
 Who was Gradivus?
 Why were the Romans some-
 times called *Quirites*?
 What was the Roman *trabea*?
 Who was the wife of Quirinus?
 What was Hersilia called, after
 she was received into heaven?

BOOK XV.

Who was Pythagoras?

- Why is the epithet *Samius* applied to Pythagōras?
- In what country was the city Crotōna?
- What were the virtues, which the Samian philosopher principally inculcated?
- How did Pythagōras endeavor to bring his pupils to habits of reflection and self-examination?
- Who is supposed to have been the author of what is generally called the Copernican system of astronomy?
- What was the astronomical system of Copernicus?
- What was the doctrine of *metempsychōsis*, which Pythagōras taught?
- Why did the philosopher of Samos prohibit his disciples from killing animals or eating their flesh?
- When did Pythagōras die?
- Who were the Cyclops?
- What was the food of mankind in the golden age?
- Why was the goat sacrificed to Bacchus?
- From what part of the animal slain in sacrifice did the ancients attempt to discover the events of futurity?
- How did Pythagōras attempt to prove that the soul animated different bodies?
- Who was Euphorbus?
- Who was Lucifer?
- To what periods of life are the spring and summer compared in the speech of Pythagōras?
- To what seasons of the year are manhood and old age compared?
- Who was Milo, and for what was he remarkable?
- Why is Helen sometimes called Tyndāris?
- Why is Helen said to have been twice carried off by violence?
- Who was Thyestes?
- What does Pythagōras call the proper food of men?
- For what was Julius Cæsar distinguished?
- In what year was Britain invaded by Julius Cæsar?
- What was the end of Julius Cæsar?
- Who were the leaders of the conspiracy?
- When and where was Cæsar assassinated?
- What is the *papyrus*, and where did it grow?
- Who was Juba?
- Where is Numidia?
- Where is the river Cinyps?
- Who was Mithridātes?
- Who was the mother of Ænēas?
- By whom was Troy founded?
- Who was Iulus?
- Why is Diomēdes sometimes called Tydides?
- Who was Vesta?
- By whom was the worship of Vesta introduced into Italy?
- In whose reign was her temple at Rome built?
- Who were the Vestal virgins?
- What was their number?
- What privileges and honors did the Vestal virgins enjoy?
- How were those Vestal virgins punished, who had violated their vows?
- By whom was the worship of Vesta finally abolished?
- Who were the Fates?
- What were their names and offices?
- What prodigies are said to have preceded the death of Cæsar?
- Who was Paris?
- Who was Augustus?
- Where is Modena?
- Where is Pharsalia?
- What battle was fought there?
- Where is Philippi?
- What remarkable events happened there?

By whom were the forces of Brutus and Cassius routed at Philippi?

Who was the father of Alexander the Great?

By whom and where was the fleet of Sextus Pompey defeated?

Who was Cleopatra?

To what Roman chief was Cleopatra married?

In what battle were Antony and

Cleopatra conquered by Augustus?

In what country was the city Canopus, and for what was it celebrated?

Whose children did Augustus adopt as his own?

Why was the Capitol sometimes called the Tarpeian tower or citadel?

HEROIDES.

EPISTLE I. PENELOPE TO ULYSSES.

DID the Greeks return immediately home after the destruction of Troy?

Why were they doomed to wander about?

How long was Ulysses in finding his home?

Who was the wife of Ulysses?

How did she expect this letter would reach Ulysses?

What is the most easy method of scanning *pentameter* verse?

Does a knowledge of Prosody ever assist in determining the meaning of a word?

Give an instance.

Who was Patroclus?

Give some account of him.

Who was Rhesus, and what was the oracle respecting him?

How was Dolon taken, and by whom?

By whom was Troy built?

Who was Irus, and what was his character?

Who was Melanthius?

Who was Icarius?

What did he urge Penelope to do?

How was Penelope afflicted in the absence of her husband?

Whom did Ulysses leave with Penelope?

EPISTLE VII.

DIDO TO ÆNEAS.

Who was Dido?

Why did she leave her native country?

What city did Dido build?

How did Dido treat Æneas and his companions when cast upon her coast?

Why did not Æneas remain at Carthage?

How did the intended departure of Æneas affect Dido?

What is the object of this epistle?

When is the swan said to sing?

How is *nurui*, in the 27th verse, applied to Dido?

Who is meant by *fratrem* in the same verse?

Why is Venus called Cytheræa?

What does Dido say made her believe Æneas would remain with her?

Who was Iarbas?

Who was Pygmalion, and whom did he murder?

What does Dido mean by *Pygmalionis opes*?

What name, besides Dido, had the queen of Carthage?

EPISTLE X.

ARIADNE TO THESEUS.

Who was Minos, and why did he make war upon the Athenians?

On what conditions did Minos make peace?

What was the Minotaur?

Who destroyed this monster?

Who aided Theseus, and what return did he make?

By what signal did Ariadne endeavor to recall Theseus to the island for her?

EPISTLE XIII.

LAODAMIA TO PROTESILAUS.

Who was Protesilaüs, and what was his end?

What happened to the Grecian fleet at Aulis?

Who was Laodamia?

For what purpose does she write this letter?

Who were Iphiclus and Acastus?

What was the *thyrsus*?

Who were called Phylleides?

Who was Phylæcus?

Whose sons were Castor and Pollux?

What had Neptune to do with Troy?

FASTI.

Whom does the poet invoke?

Who was Rhea Silvia?

Who was Amulius, and what had he done?

Who were Romulus and Remus?

What did Amulius do with Rhea and her infant children?

How were Romulus and Remus preserved?

From whom did the Tiber derive its name?

What were the *Palilia*?

Over what did Pales preside?

What did Rhea Silvia dream?

Who was Numitor?

How was Numitor reinstated in his kingdom?

In what way did Romulus and Remus determine which should give a name to their city?

Who was Celer, and what orders did he receive from Romulus?

Who slew Remus, and why?

How was Romulus affected by the death of his brother?

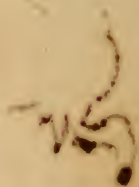
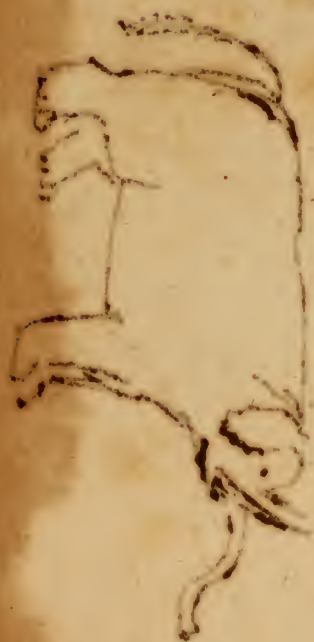
NUX, ELEGIA

OF what does the walnut tree complain?	what treasure did they pos- sess?
Why does the walnut tree com- pare itself to Clytemnestra?	Of what injustice from its owner does the walnut tree complain?
What connection has the fate of Polydōrus with that of the wal- nut tree?	What marks does the walnut tree leave on those who commit depredations upon it?
What is the story of Amphiarātus and Eriphyle?	What compliment is paid to Cæsar? How is the tree compared to a malefactor?
Who were the Hesperides, and	

TRISTIA.

WHERE was Ovid born, and how long before the Christian era?	Who were Ponticus and Bassus?
Where is Sulmo?	When did Tibullus die?
Of what rank was Ovid's family?	What was the cause of Ovid's banishment?
What were the <i>Quinquatria</i> , and in what manner was that festi- val kept?	Where were the victors at the Olympic games crowned, and with what?
When did this festival com- mence?	Was Ovid married more than once?
What was the <i>clavus</i> , and by whom worn?	Did his wife go with him into exile?
To what rank in office did Ovid rise?	To what place was Ovid ban- ished?
Who was Macer, and of what did he write?	What does Ovid predict of him- self?

THE END.





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